The Episcopal Recorder.

TRUTH AND PEACE.

VOL. XXI. PHILADELPHIA, SATURDAY MORNING, JUNE 10, 1843. NO. 12.

The Episcopal Recorder.

REV. JOHN A. CLARK, D. D. } EDITORS AND
" WILLIAM SUDDARDS, } PROPRIETORS.
" STEPHEN H. TYNG, D. D. }

PUBLISHED EVERY SATURDAY MORNING BY
WILLIAM STAVELY,
At No. 12 Pear street.

TERMS.—The price is $2 50 per annum in advance, or $3 at the expiration of three months. No subscription received for a less term than six months. A notification to discontinue must be made at least one month previous to the expiration of the year. No subscription will be discontinued until arrearages are paid, except at the option of the Publishers.

Poetry.

NOT ON A PRAYERLESS BED.

Not on a prayerless bed, not on a prayerless bed
Compose thy weary limbs to rest;
For they alone are blest
Whom angels keep;
Not, though by care oppressed,
Or thought of anxious sorrow,
Or thought in many coil perplexed
For coming morrow—
Lay not thy head
On prayerless bed!

For who can say, when sleep thine eyes shall close,
That earthly cares and woes
To thee may e'er return!
Rouse up my soul,
Slumber control,
And let thy lamps burn brightly;
So shall thine eyes discern
Things pure and lightly;
Taught by the spirit-beam
Never on a prayerless bed
To lay thy unblest head.

Rethink thee, slumbering soul, of all that's promised
To faith in holy prayer!
Lives there within the breast
A worm that gives unrest?
Ask peace from Heaven—
Peace will be given:
Humble self-love and pride
Before the Crucified,
Who for thy sins has died;
Nor lay thy weary head
Upon a prayerless bed!

Hast thou no pining want, no wish, nor care
That calls for holy prayer!
Has thy day been no bright,
That in its flight
There is no trace of sorrow?
And art thou sure to-morrow
Will be like this and more
Abundant! Dost thou lay up in store
And still make place for more?
Thou fool! this very night
Thy soul may wing its flight.

Hast thou no being than thyself more dear,
Who tracks the ocean deep,
And when storms sweep
The wintry skies,
For whom thou wak'st and sleep'st?
Oh! when thy pangs are deepest
Seek there the covenant ark of Prayer,
For he that slumbereth not is *there!*
His ears are open to thy cries:
Oh! then on prayerless bed
Lay not thy thoughtless head!

Hast thou no loved one than thyself more dear,
Who claims a prayer from thee?
Some who ne'er bend the knee
From Infidelity!
Think, if by prayer they're brought—
Thy prayer to be forgiven,
And making peace with Heaven,
Unto the Cross they're led!
Oh! for their sakes, on prayerless bed
Lay not thy unblest head!

Amuse thee, weary soul, nor yield to slumber,
Till in communion blest,
With the Elect ye rest—
Those souls of countless number;
And, with them, raise
The note of Praise
Reaching from Earth to Heaven,
Chosen, redeemed, forgiven:
So lay thy happy head,
Prayer-crowned, on blessed bed!

For the Episcopal Recorder.

OBJECTIONS TO THE WAY OF SALVATION SILENCED.

There is nothing more subtle, or difficult to track than the windings of the unrenewed human heart. We see this strikingly illustrated in the plausible excuses which men render for not becoming immediately and decidedly religious. Perhaps no higher specimens of deep sophistical reasoning can be found, than are exhibited in the objections, and arguments of unconverted men who profess to be willing, and desirous to be saved, but who continue steadily to turn away from the one foundation. To meet and refute such objections, requires great skill, and very thorough knowledge of the gospel. We have no doubt that professing Christians, who attempt to answer such objections, often unwittingly confirm even awakened sinners in their refusal to submit to the simple terms of the gospel, by their incompetency to overturn and expose the fallacy of the subtle reasonings of these objectors. In general, it is far safer, especially for those who are not much skilled in dialectics, to stand on the simple facts of the gospel—to say to the sinner, "you are dead in trespasses and sins—no one can save you but Christ—you must come to him by an act of simple faith—renouncing self-dependance, casting yourself wholly on his mercy—and looking to him alone for salvation, or perish." If objections are raised, no matter; here is the truth, and this truth must be embraced, or the man must go down to the pit. As long as the carnal mind remains unsubdued, opposition to the truth will continue; excuses for not receiving it will be made; and no moral suasion will overcome that opposition. The Spirit of God alone can make the sinner "willing"—and in no way will God be so likely to honor efforts to lead men to Christ, as when we stand on the simple truths of the gospel, and proclaim them as facts, wholly regardless of the cavils of those, who say they wish to be saved, but continue to stand far off from the cross, and utterly refuse to draw near and lay hold even of the hem of the Saviour's garment.

We have been led to these remarks by the communication of a correspondent, who seems animated with a very laudable desire to make some effectual impression, upon a class of persons "who are neither Atheists, Deists, nor Christians—who believe most rationally in the existence of God, in the immortality of the soul, in a revealed religion, and in the essential truths of the Bible, but yet are not Christians."

He notices especially the difficulties they raise to exercising "repentance," and "faith," or performing the duty of prayer. Our limits will not permit us to insert more than the concluding portion of the remarks of our correspondent. He replies to the sinner, who raises difficulties in the way of attempting to call upon God in prayer, after referring to several passages, such as—"ask and ye shall receive"—in the following language:

Say not again, that your prayers may prove an abomination to Him. Such prayers are those of the hypocrite, and of him who has trifled away his day of mercy. This, you doubt not, and still you hesitate! Ah! My dear reader, why do you so? Examine yourself and answer these questions as to God who knows you, and who will judge you.

Are you perfectly sure that no other motives or feelings than those you have assigned, influence your conduct? Are you not *reluctant* to give up certain sins and pleasures inconsistent with the precepts of the Gospel? If so, I need hardly suggest to you the utter folly of such reluctance; and, that not only your duty, but your honor and happiness require you to abandon them at once.

Are you not a worshipper of gold [Col. iii. 5,] and unwilling to give up some of the [illegible] If so, I would only refer you to well-known passages of God's word; and if you do believe the Bible, nothing I can say will add to their force.

Do you not shrink from the scoffer's ridicule, and from the weak remarks of weak acquaintances? If so, though it be a matter of feeling, it is within your control. Weaker minds and energies than yours have thus suffered, and have cast such fears to the winds. Surely you have no excuse; and if you indulge them, then you are ashamed of Jesus; and as sure as you shall stand in his presence so sure he will be justly ashamed of you. [Mark viii. 38.] You will stand before him self-condemned, and in vain shall you call for the mountains to hide you from his presence.

Perhaps you have been prosperous and happy in life. A few slight misfortunes may have befallen you, but they are such as your discernment and candor readily trace to some mismanagement of your own. Your general course has been onward. Though not, it may be, the subject of any great good fortune; still you have been surrounded by ten thousand blessings which have come to you almost unbidden. Disappointments in life have proved blessings in disguise; and so numerous are the apparent accidents which have turned up in your favor; so much has your happiness depended upon them; so often have you seen yourself saved from some great calamity, by almost a miracle, that you have long *felt* yourself an object of God's superintending and benevolent providence. And do you not, from this experience of the past, rely too much upon his mercy for the future? He will not alwa's strive with you, (Gen. vi. 3.) The sufferings of his Son for the remission of your past sins, and the innumerable blessings he has bestowed upon you—the very least of which you have not deserved—ought to prove coals of fire upon your head, to bring you to his feet in humble submission to his will. You know all this, and may truly, perhaps, ascribe your conduct to a cold and hard heart, that will not *feel* at the bidding of your judgment. Still you are not without remedy. If you were, the gospel were preached in vain to millions of our fallen race. But it is not. The gospel presupposes the character of your situation. You are undone, but help is laid upon one that is mighty. You cannot turn yourself, but God can turn you, and will do so, if you will cry unto him.

Pray, therefore,—and prayer—

" " It is the simplest form of speech,
That infant lips can try."

Pray always, and without ceasing. Pray for that Spirit which shall render your supplications acceptable to the ear of mercy; and while you do this *do* also the will of your heavenly Father, as far as in you lies, and you shall learn from him the way of salvation. Let no discouragement deter you. Perseverance will overcome them all, for you have the express promises of God for your encouragement, and if you will trust these promises you will exercise that faith which is demanded of you.

When he of the withered hand was commanded by our Saviour to stretch it forth, there was no cavilling at the mode of cure. (Mark iii. 1.) Without an express promise of its restoration, and simple and ineffectual as it may have appeared, the command was obeyed, and the trembling hope of the subject was fully realized. Not so with Naaman. (2 Kings v.) The mode of his cure was too simple, he thought, to be efficient, too humiliating for his proud heart, as much the victim of his folly as of disease. But the voice of common sense reached his ear. He gave himself up to the influence of his better judgment; and deliberately turning from the way to death, he was restored to purity and happiness by the God who made him.

Reader, do thou likewise. If unwilling, see to it, that you are not of that class described by St. Paul, (Acts xxviii. 27,) who, having eyes, *will* not see; and having ears, *will* not hear, *lest you shall be converted* and God shall bless you. If you deliberately reject the offer of his mercy, you know the penalty, and you feel it will be just. God can do without you, but you cannot do without God; nor can you hide yourself from his anger.

For the Episcopal Recorder.

Gentlemen,—You will be good enough to give place to an extract from Bishop Onderdonk's "Episcopacy Tested by Scripture," as indicating his opinion on a point that has lately been the subject of great controversy. The Archbishop of Canterbury maintained that Episcopacy was essential to the *perfection* of a Church, though not to its *existence*, and it will be seen that the conclusion of our own diocesan is the same. In no instance has the sound judgment and admirable good sense of Bishop Onderdonk been more clearly manifested, than in the calm and indisputable position he has taken in subjects where the extreme on the one side is as dangerous as the extreme on the other. In answering the objection urged by non-Episcopalians, that the personal piety of the individuals composing the Church is a test of the *Scripturalness* of their Church government, Bishop Onderdonk thus incidentally exhibits his opinion.

"Those, therefore, who even maintain that Episcopacy is essential to the being of a Church, are not to be worsted by the extraneous argument before us, the comparative standing in piety of Episcopalians and non-Episcopalians. And, though the present writer subscribes not to that extreme opinion, his moderation has no affinity with the illogical temperament of mind which allows the question of comparative piety to be obtruded upon the investigation of the simple point,—'Episcopacy to be found in Scripture?'—*Episcopacy Tested by Scripture, p.* 5.

Yours Respectfully,
AN OBSERVER.

For the Episcopal Recorder.

BUILDING UP SINNERS,—AND PULLING THEM DOWN.

My last number brought me to this point of *the counsel of God, in language dictated by Paul.* But some, I suppose, will say, how does this concern the present ministers of Christ? Do they speak by Divine inspiration? Do they even pretend to this preeminence? Why not? The mere circumstance that the records of former revelations, in connexion with certain traditional practices, furnish us with a rule of faith, does not hinder that the same spirit which instructed a Paul for his work, should also dwell in us and give us definite assistance too, in the act of publishing the truths of the gospel.

For a right understanding of this matter, we must take into consideration the distinction made by St. Paul, between the letter and the spirit of the Holy Scriptures. The truth is, we may be familiar with the letter, and yet ignorant of the spirit. "*The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them because they are spiritually discerned.*" The same Spirit that gave these things to prophets and Apostles, must give them to us. The means are, in a certain measure, different from those first employed, the substance of the work is the same. The Apostle says, "*But I certify you, brethren, that the gospel which was preached of me, was not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*" So, in a modified but yet real and highly important sense, every minister of Christ must be able to say of all his preaching. It must, in his own mind, actually stand upon Divine authority, so that he may speak with the feelings and in the tone of one divinely commissioned to deliver the particular message that he professes to bear.

This is not incompatible with the fact that our teachings are but the exposition and application of truths already on record. The language of the Bible, as I have just intimated, can never, of itself, convey to the human mind the truths which it aims to express. The same Spirit that first gave them, must accompany our reading or hearing, in order to our truly hearing "the things of the Spirit." But this heavenly influence comes "in power and in much assurance," no less in one age than in another. Only where preaching is without the Holy Ghost, can it be otherwise.

It is perfectly true that we must utter many sentences, for which we cannot quote the inspired writ: but these will either be inevitable inferences from the express word of God, with statements of facts in human nature, known by observation and experience, or illustrations of the truths set forth. But all these things in the actual utterance may be, and, if we are faithful, are indeed under the direction of the Holy Spirit. There seems no necessity that any part of our teaching should be thought of as the work of mere scholars. If it is true, as Elihu affirms, in the book of Job: "*There is a spirit in man, and the inspiration of the Almighty giveth him understanding,*" can it fail in the particular case where it seems most needful, and where alone we have any apparent promise of supernatural aid?

The result of preaching with the advantage here spoken of, will always show how it differs from work so defectively done, as is much that we attempt. This kind of ministration never "builds up sinners." Very different was the result of St. Paul's preaching. Very different that of Leighton, Whitefield, and Fletcher, in modern times. Men will be struck with awe—will be humbled by any sound which they hear as the voice of God. Let the same man that yesterday uttered his message with the air of a mere lecturer, or declaimer, and was heard with indifference, bring it to-day with the air of an ambassador from God—his hearers will tremble as a Felix or a David. Preaching, rightly done, is of the nature of a sacrament—it is an authorized exhibitel of the divine communications to men, and when so regarded, never fails of a lively effect.*

I shall, for the present at least, conclude this most imperfect exhibition of a great theme, (one too that would be found pertinent to the times, if well handled,) by a reference to the declaration of St. Paul, "*For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ,*" (2 Cor. x. 4, 5.) The same weapons, used in the same spirit, still produce the same effect. The difference between our preaching and St. Paul's, is not chiefly that he spoke by more direct inspiration, or had the power of working miracles, but that he felt and demeaned himself as an ambassador of Christ. Can this assertion be made to appear other than true?

C. S. A.

Chester Springs, May 10.

PRIEST, SACRIFICE AND ALTAR.

Messrs. Editors,—I dare say your readers as well as yourself are tired of these controverted terms. Yet the subjects involved in them are of grave importance, and the proper sense of the terms themselves, is a question of special interest to the members of our church. It occurs to me that a few words might be profitably inserted in your pages as a summary of the whole matter, and yet the subject loses the interest recently awakened in its behalf, by the discussions which have taken place between so many respected brethren and honored Fathers of our church.

The subject was first agitated in this country in the private correspondence of Bishops White and Hobart. Hobart was in favor of the views taught by the non-jurors, Hicks and Johnson, and White was strenuously opposed to them. In almost all his works, wherever he has occasion to touch upon the office of the Christian ministry, he bears his testimony against the use of these terms, in the sense which they thought to fasten upon them (see his Catechism and ordination offices.) In one passage, he gives us his view of the whole matter, and utters a solemn warning to the church, which would seem to have been written expressly in anticipation of the circumstances which have recently occurred. "There was a time when [illegible] ions which went along with it, in the writings of those who held the affirmative side of it—and when I perceived, as I thought, a train of sentiment, which by a consistent progression, ended in the worst of all the bad tenets of Roman Catholic superstition—I became alarmed at the appearance among ourselves of any of that leaven, which has shown itself so capable of leavening the whole lump, and the more admired the wisdom of our Reformers, in having been so careful to clear our system of every thing which participated of the alarming sentiment."†

But it is said that the language of our offices obliges us to adopt this sentiment and it is this supposition which makes it important to us all to understand these terms aright. The term *priest* does indeed pervade our services, but it should be remembered that this term is capable of two distinct senses. In one it is a contraction of Prester or presbyter, which is the Scriptural appellation of an order of the ministry, and that it is intended in our offices is clear from the fact that in the Litany, which is of equal authority with the English, the term is Presbyter and not *Sacerdos*, which is neither used in the Liturgy, nor in the Scriptures as applicable under the gospel, to any but the personal ministry of our great high Priest, passed into the heavens. We hear much of "ministerial intervention for the forgiveness of sins, or the salvation of men," but what does this mean, if it does not make the ministry Mediators and Intercessors for men. This indeed they are in a general sense, that is, a sense applicable to all Christians, who are made kings and priests unto God, and who are to pray one for another. But if it be asserted in any other sense, peculiar to the ministry, it is an assumption not warranted by the Apostles, an invasion of the prerogative of the one Mediator between God and man, who hath offered a sufficient sacrifice for all the sins of all men, and an abandonment of one of the great principles which separate between us and Rome. And it is remarkable that all the definition and proof texts which have been cited from the Apostles' writings are derived by them from the Jewish dispensation, and applied by them to the office and work of Christ alone. The term *Sacrifice*, it is observable, never occurs in the Communion office, save in that figurative sense which all understand and admit. The term *altar* never occurs at all, save in the Institution office, which is comparatively an innovation among us. It is known that Bishop White regretted that it had been introduced, because he thought the use of these terms liable to misconstruction. But as he had himself consented to its adoption, it shows that they are susceptible of that figurative meaning, to which he expressly declares he had no objection, and in which it is used by those who have no thought of any other, not only in our Church but out of it.

The adoption of these terms in the strict sense,

* This reminds me of that palpable slip of the pen, which occurs in the preface to the Oxford Tracts; where they teach, "*that the Sacraments, and preaching, are the sources of divine grace.*" St. Paul says, "*Unto us which are saved, it (i.e. the preaching of the cross,) is the power of God.*" a channel of "divine grace," wherever truly used by the minister and people. The slip of the pen is in the words, "*and preaching.*"

† Memoirs of Bishop White, by Dr. Wilson, 370—84.

implying peculiar prerogatives in the ministry, is naturally acceptable to many that hold the office. They think it will insure them a greater respect among, and influence over, their people for their good; but as Bp. White has observed, if we claim prerogatives which do not belong to it, we are more likely to lose those which do appertain to it. Many avow this motive as the reason why they adopt these views. Methinks it should make them doubly fearful of that peculiarly Romish artifice, of doing evil that good may come. Let them remember that they are men of like passions with others—and that they are under a peculiar temptation to the indulgence of unlawful ambition. If they would magnify their office and have power to do good, let them do it by their life and doctrine, which is in fact the surest and safest way to secure their object. And if the claims of the ministry are part of the doctrine, which they feel it both obligatory and necessary to inculcate, they may do so, not by promulgating an unscriptural theory concerning their holy functions, but by an humble yet independent enforcement of those practical precepts which enjoin upon the disciples of Christ the solemn duty of deference to the reasonable requisites, obedience to the godly admonitions, and candid hearing of the official teachings of those set over them in the Lord. And let Christians for themselves be careful on the one hand not to be wanting in this sacred duty, and at the same time to call no man master upon earth, but to search the Scriptures daily whether these things be so. Possibly these hints may be acceptable to your readers. They come from one who has read carefully all that has been written on the subject, who feels the temptation to put confidence in the flesh even as others, but does not claim the right to exercise "the office of a Priest," in any other sense than that of *Presbyter*, and not accompanied in their minds with the "train of sentiment" which to my own it clearly involves. They may be real Protestants, though the view which they adopt on this point, is, to my mind, essentially Romish. It has often been observed as a subject of gratulation, that few men are consistent with themselves. Yet error is not harmless, however innocent the intention of the errorist.

P. S. As I have touched upon a topic, which recent circumstances have surrounded by peculiar delicacy, let me declare that I have written without unkindness to any of those who may differ from myself in their views of the subject. I am sure that with some it is in itself "a question of words."

If the Editors of the Recorder judge it proper, will they insert a little article from the Banner, of May 13th, entitled "Mutual Duties?"

A. S. E.

MUTUAL DUTIES.

pious lady, who called on her minister, took occasion to complain of his seldom visiting her family, and that many others made the same complaint. In short, she told him that he might and ought to visit his people more. The good man made a meek and short reply, and begged her prayers that he might be more diligent and faithful. The conversation then changed, and in the course of the afternoon the minister took occasion to relate the following circumstance:

A wealthy farmer made a contract with a poor labourer whom he had often hired to do several days' work for him in a field equally distant from the poor man's house and his own, and yet some distance from both. The labourer commenced his day's work with the rising sun, and expected, of course, that his meals would be sent to him. Toward the close of the day, the farmer visited his field and found his labourer sitting and musing under a tree. He hastily reproved him for his idleness, and complained that he had not done half as much as he had expected. The labourer informed him that he had worked till late in the morning but no breakfast was sent. Being very faint, he went to a neighbour and borrowed money to procure a breakfast at the public house. He then laboured until late dinner time, and until he was exhausted; and had been setting an hour under the tree meditating what to do. He did not like to borrow till he paid what he owed. He did not like to call on strangers, and if he went home he must take the bread out of the mouths of his children. Besides, said he, you already owe me on the old score, which is very much needed. The farmer recalled his complaint, paid up his arrearages, and for several days in advance—said his family must have forgotten to send his meals—acknowledged the labourer as worthy of his hire, and promised to send his family a quarter of good veal. The labourer now fulfilled his duty punctually and joyfully, and the farmer continued to employ him and to send his meals regularly, and sometimes to pay him a little in advance, to keep him from running in debt.

The good lady was pleased with the story, but did not dream of its application, till it recurred to her mind at a midnight hour. She awoke her husband, told him the story, and eagerly inquired if he had paid his quarterage! "Why no, he believed not—the vestryman has not called, and he did not know what was required to meet the expenses of the minister."—"But," said she, "how then does he live and provide for his family, educate his children, and meet the expenses of so much company? *How does he live?*" "Why by borrowing money, I suppose, and getting credit." This lady now saw that her minister must labour under great embarrassments, and no longer wondered that he did not feel like visiting those who were starving him and his family. She said to her husband, "We do not treat our minister as well as we do our labouring hands and servants. We pay them punctually and often in advance, and always provide for them their meals in due season; but while our minister is labouring in our vineyard, we do not even give him his daily bread."

This had its desired effect. Next morning the husband repaired to his minister—paid his quarterage to the full, and some over; nor did he fail to carry him a good fat quarter of veal, a good cheese, and a few pounds of good butter, as a present from his wife, who bade him thank her minister for his story, and recall her complaint.

Her husband was a man of influence, and by their joint exertions, they soon brought others to feel and to act with becoming promptness. The minister now feels his obligations to a kind, generous and punctual people—his people have considered their labourer worthy of his hire—he, in return, has been faithful and devoted all his time to their good. The Spirit from on high has been poured out on his charge, and many sinners have been converted to God, and a declining parish greatly enlarged. The minister's allowance for support has been raised, and he so freed from embarrassment, as not only to preach benevolence, but to set a good example of doing good. "Go ye and do likewise."

THE REV. MR. M'NEILE'S APPEAL TO THE WESLEYANS.

Our last file of English papers furnishes us with an account of a meeting at Liverpool in support of the educational clauses of the factory bill, brought into Parliament by Sir James Graham, to which the dissenters are generally opposed. This opposition appears to arise principally from the fact that the educational bill gives the precedence to the established Church. In the meeting above referred to at Liverpool, the Rev. Mr. M'Neile made a powerful speech, in which he appealed very thrillingly to the Wesleyans to act on the magnanimous principle of sacrificing their own private advantage, as it respected their schools for the public good. That our readers may have an adequate view of the whole subject, we will first give some account of the origin of this matter—and the ends it is proposed to accomplish. The following statements we extract from an article in the London Christian Guardian, giving an account of Lord Ashley's motion on education and the government plan.

Lord Ashley has again conferred a great service upon the country by his promised motion on education, which has happily been received by the House of Commons with the most gratifying unanimity, and has moreover obtained the concurreace of her Majesty's ministers, who have undertaken the measures necessary to carry the motion into effect.

In bringing the subject before the house, the noble lord had to wade through a statement of facts relating to the ignorance, vice, immorality, and poverty of the lower orders, revolting to the feelings of humanity, painful most stout-hearted statesman. Lord Ashley does not form his opinion hastily, or on a superficial consideration of the facts officially brought before him; he has visited frequently the manufacturing districts, he has held conferences with the operatives themselves, he has heard their complaints, he can appreciate their intelligence, he can rightly estimate their virtues, but he is not blind to their failings; he has listened to their artless well told tale of the sufferings of their children, he has dived beneath the surface of society and seen the workings of the volcanic system; we may therefore well be alarmed when we hear such a man declare in his place in parliament, that unless some fit remedy be applied, the elements of social discord are so much agitated, that the frame-work of society must be dismembered, and that ere twenty years have elapsed, we should witness a general convulsion and dispersion of the whole system.

We are by no means disposed to be alarmists, but we cannot look upon such a fearful picture of juvenile ignorance and delinquency, of adult degeneracy, and of moral and social destitution, without feeling that enough has been described to warrant the utmost solicitude for the future state of society in this country, accompanied by a consciousness of the tremendous responsibility which falls upon those who, either from cupidity, or carelessness, have suffered things around them to reach their present state. In this responsibility the clergy as well as the laity must participate, and it extends to all classes of society who from their station, property, influence, education, and especially their religious knowledge, had the means of checking the evils before they reached the magnitude they have arisen. "The destruction of the poor is their poverty," and this is one of the evils, if not the principal evil with which we have to contend, and with any measures we adopt for the education of the children, we must connect those which will show we are not indifferent to that of their parents.

Lord Ashley, after some excellent observations, which we regret our limits prevent us from quoting, gave the following statistical data which, as far as figures go, are important, but the strength of his argument lays in the moral bearing of the subject.

"In 1801, the population of England and Wales was 8,872,980; whilst in 1841, the returns gave 15,906,829, showing an increase of more than 7,000,000 in less than half a century. Taking one-fifth of the present population, which by the way was understating, as the number supposed to be capable of some education, we should have 3,181,365. Deducting one-third from those as persons presumed to be educated at private expense, there would still remain 2,120,910. Making a further deduction for children supposed to be in union houses of 50,000, and also deducting ten per cent. for absence and casualties, which would be 212,091, there would still remain, 1,858,819 to be provided for at the public expense. Now, it appeared from tables made out by the Rev. Mr. Burgess, of Chelsea, that the total number of daily scholars in connexion with the established church was 749,626, and from the same table it appeared that the total number of daily scholars in connexion with the Dissenting bodies was

95,000. The total number then of daily scholars in England and Wales was 814,626, leaving without any daily instruction 1,914,133 persons capable of some education. Now, if the house would look forward to the next ten years, the probability was that the population in England and Wales would be increased by 2,500,000, and thus an incalculable multitude would be added to the number of those persons capable of instruction, but receiving none."

This statement has lately followed by others exhibiting in Manchester, Leeds, Birmingham, and Sheffield, a deepening precocity in vice; an extent of juvenile profligacy which we must necessarily pass over.

Lord Ashley modestly but justly observed, after completing the picture he desired to lay before the House, "he had not presumed to present to it any scheme, because he had ever thought, so great and weighty a question demanded all the collective wisdom and deliberation which it was in the power of the Legislature to bring to bear upon it." To this opinion the Ministers were prepared to give their concurrence, and Sir James Graham immediately announced the intentions of Government to meet the wishes of the noble mover, and of the House, by several measures which he had no doubt, when brought into operation, would at least do something to counteract and remedy the evils so justly described.

The proposition before Parliament is:—

1st. To give power to parishes, or where the population is small, to a union of parishes, to build and maintain schools for the education of pauper children, and of those whose parents or guardians would consent to their being educated in those schools, the expences of building and maintaining to be defrayed out of the Poor Rates.

2ndly. To make some alterations in the regulations relating to factory children, so as to insure their having more hours devoted to education.

3dly. To alter the terms upon which grants are to be made by the Committee of the Privy Council for the erection of schools in aid of local efforts. The rule hitherto has been, that no advance should be made towards building a school unless two-thirds of the sum required were previously provided by private subscriptions, and in some cases unless one-half was so subscribed; but in no case unless one-half was previously advanced. Instead of which it is now proposed, that, in any district where the inhabitants should be enabled to procure a local subscription to the extent of one-third of the expense of building a school, the public subscription should be granted on the following conditions:—first, that one-third of the cost of the school-house should be raised on the principle of local efforts; secondly, that a memorial should be presented by certain of the inhabitants to the Committee of Council, praying for a grant of one-third of the expense of the building from the public fund, and for the loan of one-third.

As far as we understand the subject, the opposition of the Dissenters to this educational movement, and the clauses of the Factory Bill, arises from their hostility to the Established Church. To us it seems, that they would decidedly prefer that the poor children of England should not be educated at all rather than that the Church should have the principal hand in it. With these facts before them our readers will now be prepared to understand the force of Mr. McNeile's appeal to the Wesleyans, which we here subjoin:

I wish to address a few remarks briefly to be sustained by some of your schools by the operation of this Bill; but then, I ask you, for what purpose were those schools established? Was it not for the Christian education of the poor? Doubtless it was, and not for the building up of any class interests of your own. Suppose it granted, then, that this Bill will operate against your class interests, yet, unless you can show that it will operate against the Christian education of the people, you can show no good Christian reason for opposing it. Surely you are not amongst those who seek their own things, without any brotherly consideration of the things of others? Surely you are not among those who are envious of any good done unless done by yourselves? And now you have a golden opportunity of showing the true elevation of the motives and principles by which you are actuated. You may say, we have supplied for a season, as far as we could, the lack of service of both Church and State; we have been forward to stand in the gap, and by all our energies to stay the plague. The work, indeed, was too heavy for us, but we did our best. Now, the State is roused to the necessity of engaging in this work, with a power such as we could not of course command, and instead of employing us, she employs the Established Church as her agent. What, then, is our Christian course? Is it to be contentious, and envious, and murmuring? Or is it to be thankful that now, at last, the work we wished to do, and endeavored to do, but could not effectually do, is to be effectually done by others? I know I am asking a high Christian tone from you; but does that affront you? If you say, "We would rejoice to see that work done, but we grieve to see it spoiled, as spoiled it must be by the Established Church clergy in their present semi-Popish state; we cannot endure the notion of the children for whom we have so long toiled being taken from our Institutions, and consigned to the care of a Board of trustees, the official Chairman of which is a Tractarian, who condemns the principle of the Reformation, and avows his desire to un-protestantize the English Church," if you say this, I agree with you in this with all my heart and soul; and if I believed that such views were indeed characteristic of the clergy of the Established Church as a body, I would advocate nothing that would place power or influence in their hands. But is this so? Remember that one or even a dozen swallows don't make a summer. Remember that a few persons of novel peculiarities seem to be many, because their novelty makes them active, and their peculiarities are heard of on every side. Remember that in so large a body of men as the clergy of the English Church, it would be a miracle not to have a few peculiarities on either side of the approved path of truth and wisdom. Remember also the proximate provoking cause of this Tractarian movement, and see in it a gratifying proof of the general and growing improvement of the clergy as a body. The influence of true Evangelical pastors in the Church was on the increase everywhere. The old-fashioned quiescence, which claimed for itself worldly respectability, was losing ground. The fox-hunting, and card-playing, and back-gammon playing, and Sunday newspaper-reading tribes were at a discount. What was to be done? What new aspect could the natural man assume to hold his ground, and, if possible, regain his influence? Ritualism, rubricism, phylacterism. These might answer his purpose for a time, because they had a semblance of piety and attention to Church order; and here has been the source of the movement. It is a recoil from the Evangelical influence of the Church, and a poor, petty, miserable recoil, after all. These things have ensnared the unwary, though a professed regard to the orders and authority of the Church. They have intoxicated a few young men, unseeming to them a short cut to supposed influence—influence derived from office, not from character. But do you seriously believe that these things have made an impression upon the body of the Church, so as to characterize her general teaching? There is no evidence of any such thing. A flagrant instance here and there may be cited; but, compared with the hundreds of sound men who teach the Articles of the Church as they are, such an instance may be truly called "*rara avis in terris*!" I may appropriately finish the quotation, "*nigroque simillima cygno.*" I would, therefore, take the liberty of requesting our Wesleyan friends to pause before they urge the principles which have been put forth in the Resolutions of their Committee. I cannot but think there is a little inconsistency in those principles, for they allow in those Resolutions that religious instruction should be given daily, and that specific religious instruction should be given separately to the children in the schools. They advocate this plan. Who are to give the religious instruction separately to the children of the Established Church in those schools? Why those very clergymen that you are so much afraid of. If you think that Tractarianism is characteristic of the Church of England as a body, who should advocate that no children should be educated by means of this separate religious instruction; but as you are willing, according to those Resolutions, to intrust some children to the instruction of the clergy, you therein express a degree of confidence that although Tractarianism exists in the Church, it is not characteristic of the Church.

KENYON COLLEGE.

To the Editors of the Episcopal Recorder:

May 20, 1843.

The Bolivar Society of Christian Beneficence in Western Tennessee, influenced by the call and example of "*Virginia*," sends herewith Five Dollars for Kenyon College, as an earnest of future exertions.

OLD VIRGINIA NEVER TIRE.

Baltimore, 5th June, 1843.

My Dear Sir,—I send you a check on the Bank of North America, Philadelphia, for Seventy Dollars and fifty cents, for Kenyon College, "*from a few members of All Saints' Parish, Frederick, Maryland.*"

In haste, &c., J. P.

In a letter to our publisher—the worthy Rector of St. James', Piqua, thus writes:—

PIQUA, OHIO.

Dear Sir,—God is giving success to our efforts for the Institutions at Gambier. The heart of our noble and revered Bishop, long oppressed with anxiety, will, I hope, soon be relieved, and our valuable Diocesan Institutions be helped into full efficiency. Christ's Church, Cincinnati, has done well, and the amount already raised has now risen to nearly $3,500. St. James', Piqua, has appreciated the object, and though exceedingly crippled by the pecuniary pressure, just starting to visit two neighboring parishes and fully anticipate an appropriate and hearty response.

I wish you would convey to my brethren, the Editors, and accept for yourself, an expression of my fervent thanks for the lively interest you have exhibited in turning to permanent prosperity the present crisis in the affairs of Kenyon. I am sure it has done much to gladden the heart of my beloved Bishop, on whom the chief burden of anxiety has rested. I have some expectation of my own parish coming up to $500; this from a small parish must evince to our friends in the East that Ohio is willing only to look for assistance because positively unable to help herself. Yours with affectionate respect,

R. S. K.

The Episcopal Recorder.

PHILADELPHIA, JUNE 10, 1843.

WHO WILL GO FOR US?—The Church, of late, has taken this enquiry, and gone around with it to her Theological Seminaries, in reference to several opening fields of Missionary labor, without receiving any response. Is it because God is not ready to "fill the whole earth with his glory"—is it because "the posts of the door" have not been "moved at the voice" of those that cry unto Him in prayer—or because the lips of our young men have not yet been touched with "a live coal" from off the altar, that none are found to present themselves with the response—*here am I, send me?* China is now not only open, and inviting, by her fields whitening for the harvest, scores of reapers to come in, but special provision has been made by two benevolent individuals in our Church to send out and sustain two new Missionaries in this field. But where are the men? Who will go for us? A few years since there were more offering themselves for each Foreign field than the Committee of the Missionary Board were able to appoint. What was then needed, was the means to send them. But now that the means are provided, the men seem to be wanting. Why is it so? Why, among the ten thousands of our Israel, are there none in this crisis to come up to the help of the Lord? We fear that at the commencement of our Missionary enterprize in the Church, there was a sort of romance connected with the idea of going on a Mission. The individual going out on a foreign mission, and about to leave friends and country and home, and to encounter all the dangers of a foreign climate, and the perils of a Missionary life, seemed lifted up to an enviable eminence—a sublime elevation which drew towards him the eyes of universal admiration. Since, however, Missions have become more common, and the facts connected with the duties and toils of Missionary life are better understood; since the labor connected with ministerial duty in a foreign field is not found necessarily to emblazon the name of the laborer with glory—but it is clearly seen, that he often has to endure hardships and toil and suffering in loneliness and obscurity, and go down to an early grave, much of the romance connected with the early history of Missions, and which took such powerful hold of young and ardent minds, has gone. We are glad it is so, should a smaller number offer themselves for the work, they will be such as have thoroughly counted the cost—and will not be greatly disappointed if they suffer the loss of all things, and sacrifice their lives in the service in which they are engaged. In reference to the whole Missionary field, it is well for all concerned to know just how much is to be done and how much is in a hand. We trust that the Holy Spirit will put it into the hearts of many of our young men now preparing for the ministry, to offer themselves willingly unto the Lord, wherever He in his providence shall see fit to send them, whether it be to China, Africa, the valley of the West, or the colored people of the South—and that they will go with their eyes open, fully counting the cost—not putting their hand to the plough and then looking back. When we hear such statements as are contained in the late annual address of the Bishop of Georgia: "From the city (Savanah), we can look out upon, at least, ten thousand slaves whose masters are, for the most part, willing that they should be religiously instructed—especially anxious that they should have Episcopal instruction; and yet among all that vast multitude there is not heard the voice of a single Episcopal pastor. From the bluff at Darien, there are to be seen plantations containing five thousand slaves, and St. David's is the first Episcopal Church that has offered the glad tidings of great joy to their greedy ears. Lying between these points, and upon the sound to the East, are thousands more, and still no pastor and of their Saviour" when we hear such statements as these, the church may well take up the enquiry and go around not only to her Seminaries but to all her pious young men, and say WHO WILL GO FOR US! And will not these young men, as the enquiry comes to their door, solemnly interrogate themselves whether their garments will at last be free from the blood of ruined souls, if they sit still with folded hands and do nothing for their Divine Master, in making *known his way upon earth and his saving health among all nations*!

THE CHURCH MISSIONARY SOCIETY.—We are happy to learn, through our last files of English papers, that this noble institution, which last year seemed to be exceedingly hampered with financial embarrassments, has, by the rallying of its friends around it, thrown off this incubus of debt and girded itself up with renewed vigor, to go forth, like the Apocalyptic Angel, to preach the everlasting gospel to all that dwell upon the face of the Earth. A single individual, who does not wish that his name should be known and who signs himself *Layperson—less than the least*—has presented a donation of £9000 to this Society to enable the committee to commence a mission in China, and a like sum has also been left this institution during the past year by a legacy of the late Rev. John Natt. The King of Prussia also has become a member of this Society, having presented the institution with a donation of £100, besides becoming an annual subscriber of £25. The whole receipts of the Society during the year, exceeded £115,000, and its expenditures amount to something more than £92,000, the debt of the Society is now reduced to £1000. The missions generally under the care of this Society, especially in Africa, India, New Zealand, and North-west America, appear to be in a most prosperous condition. After speaking of the New Zealand mission the Report says: "The accounts from Wimate, one of the districts of the Northern Island, were most gratifying. [illegible] the Lord's Supper was so great that it was found necessary to hold the service in the Church-yard. There were upwards of 1,000 natives present, and 187 partook of the Lord's Supper. At Tauranga 318 persons have been baptized during the past year, being an increase of seventy on any preceding year: the congregation amounted to 1,575, being an increase of 258: the number of those who read the Scriptures in their own tongue exceeded by *one hundred* the last return: four chapels had been erected at the expense of the natives. In the eastern and western districts there were increasing evidences of usefulness and of real faith. War was almost entirely given up, and the old chieftains spoke of it with disgust. The munificent grant of 10,000 copies of the Scriptures from the British and Foreign Bible Society having been exhausted, another edition had been printed, and 5,000 copies granted to the Society. The desire to possess copies of the New Testament was general and intense. A lofty mountain, Tongariro, was visited by strangers, who offered gold to natives to guide them; but they refused it, and said, that gold could not break the charm of taps, but if they would bring Testaments next time, the taps should be removed from the mountain. Within the last four years, the number of natives who had embraced Christianity had increased from 2,000 to 13,000, and not a few to the saving of their souls. Of the character of their Christianity, the Committee would say with their missionary, Mr. Brown, 'We look not upon our infant Church as all glorious within, and as consisting wholly of those who count all things loss for Christ—they are yet but babes in Christ, and as such we commend them to the prayers of the Church, that they may grow in grace, till they shall arrive at the measure of the stature of the fulness of Christ.'"

MEMOIR OF BISHOP GRISWOLD.—While a cloud of noble witnesses for the truth, men who adorned the ministerial character by lives of holiness and exhibited in their daily walk a striking combination of the graces of the gospel have filled the American Episcopate, and already entered upon their rest, we know of none whose character and life exhibited more of the gentleness and meekness of Christ, whose walk was manifestly more close with God, or who exercised the Episcopal office with more humility, moderation, and primitive simplicity, than the late Presiding Bishop. There are materials connected with his life and character, if they can be made accessible, to furnish one of the most instructive and profitable Memoirs that have ever been issued from the American press. We are happy to learn that the business of preparing this memoir, has devolved upon one so eminently qualified to comprehend, and delineate the character of Bishop Griswold. The Rev. Dr. Stone, of Brooklyn, has been selected, as the person to whom this work is committed. We know few men in the Church who could draw a more *vivid* and we believe there are none who would draw a more *true* picture of the Bishop, in all the varied and strong lines of his eminently holy life, and thorough evangelical views, than Dr. Stone.

The following communication we copy from the last No. of the Christian Witness. The proposals for publishing the work will be found in another part of our paper

Brooklyn, May 25, 1843.

"The undersigned, having, at the request of the family and friends of the late Bishop Griswold, undertaken to prepare a memoir of the venerated deceased, takes this method of respectfully requesting that all who have been intimately acquainted, or who have held habitual, or occasional correspondence with Bishop Griswold during his lifetime, would favor the designs in hand by communicating such sketches and memorials facts and information—especially copies of such original letters of the Bishop as may be in the possession, and as would be important to the Church and the public, by giving increased faithfulness and truth to the contemplated work.

"It is particularly desired that all information which is to be gleaned from the aforesaid sources may be as minute as is consistent with fidelity and accuracy, so far as practicable, with exact dates as to the times when the facts communicated transpired. And, as the strongest desire is felt for the early appearance of the work, it is hoped that communications in response to this call will be made as soon as possible. Please direct to the undersigned at Brooklyn, Long Island, New York. JOHN S. STONE,

Rector of Christ Church, Brooklyn.

☞ Editors of the different Episcopal periodicals are respectfully requested to copy the foregoing notice, with the prospectus of the Memoir of Bishop Griswold.

THE BIBLE SOCIETY OF VIRGINIA.—We have received the *thirtieth* Annual Report of this institution, with the proceedings of the annual meeting which was held in Richmond the 9th of April last. This is an institution which started largely the affections, and ever called forth, as its beliefs, the active exertions of the venerable Bishop Moore, who was, it is probable, for during the whole period of its existence, its presiding officer. He was ever a staunch and devoted friend to the American Bible Society, and all its auxiliary and kindred institutions. We feel highly gratified in seeing the decided manner in which Bishop Meade and Bishop Johns have openly and publicly given their sanction and support to the Virginia Bible Society. A special meeting of this Society was called about the time of the session of the late Convention of Virginia at Richmond, and was held on Monday evening, the 24th ult., in St. James' Church in that city. Both Bishop Meade and Bishop Johns attended, and made addresses, as did Dr. Milnor of New York. These addresses, as reported in the last No. of the Southern Churchman, are most interesting. We cannot refrain from presenting our readers with the following remarks offered by Bishop Meade.—He said:—

"There is but one consideration, Mr. President, that could induce me to rise on this occasion, to add a sentence to what has already been said. Although from the first, a member and a contributor to, and an admirer of, the American Bible Society, and of the Bible Society of Virginia, I have never before had the happiness of being present at a meeting of either. Never, until this evening, was I present at a meeting of the Bible Society. I rise now, sir, simply to bear my public testimony to the worth and excellence of this noble institution. And I feel a peculiar pleasure in doing this, from the fact that I succeed that venerable man in the charge of the Episcopal Church in Virginia, who presided over your society from. I believe, the beginning. At the first convention that assembled after the Bishop's death, I took occasion in my public address, to commend your society to the minds and hearts of the clergy and people, and in a subsequent letter on systematic charity, begged that at least one-fourth of their contributions to objects of benevolence, should be given to the Bible Society. And now, dear friends, permit me to add that what in a chief manner commends to my mind and heart, the Bible Society is its principle of union—its principle of approximation as near as possible in the present infirm and darkened state of man, of joining the hearts and hands of Christians of different denominations in circulating the holy Bible.

"I would, in addition, sir, only say, if we cannot [illegible] can we agree. If members of our different churches, will regard one another as brethren and as heretics, O tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.' But the history of the Bible Society clearly shows, that this union may and does in fact exist, and may it continue for this glorious object until the knowledge of the Lord fill the earth as the waters cover the sea."

We learn from the report before us, that this Society has just completed its thirtieth year. The following eloquent passage with which the Report opens, adverts to this fact, and happily sets forth the great object for which this Institution was founded:—

"The present Anniversary closes the 30th year of your Society. It was in the year 1813, when the wild enthusiasm of war pervaded all ranks in our Republic, and our youthful nation filled at every pore in the dreadful struggle; when the whole of our northern frontier was a battle field, and the blaze of war raged too along the whole of our Atlantic sea board, that a few followers of the Prince of Peace, met privately, in this city, and organized the Bible Society of Virginia. Most of these founders of your Society lived to see it rise to some degree of distinction, and all left it embalmed in their prayers as they were removed from this scene of labor and toil, and taken from the church militant to enjoy the rest that remaineth to the people of God. During these thirty years, the Society has been endeavouring to faithfully execute the intentions of its founders—to spread abroad, without note or comment, that heavenly book, whose divine tendency it is to produce, and whose prophecies predict, the state of things, when the sword shall be melted down into ploughshares, and the spear into pruning-hooks, and the nations shall no more learn war—understanding by this will of peace upon the sound and therefore troubled waters of our distracted world."

It appears from the general exhibit of the financial affairs of this Society, that the total amount of its receipts during the year are $85.13.16, and its expenditures $1357.91. The Society has circulated during the year, 3,091 Bibles and Testaments.

Our limits will not permit us to give further details from the Report, which contain many very interesting facts in relation to the circulation of the Bible in different parts of the state.

RECOLLECTIONS OF ENGLAND.

NO. XXIII.

Dear Brethren.—Among the curiosities of England to an American, are the magnificent private edifices and extensive estates of the nobility in the various parts of the country. I had no opportunity to visit more than a few of these,—and will confine my notice to two, in different parts of the kingdom, of almost equal splendour and extent, but of very different appearance and character;—Blenheim Castle, the seat of the Duke of Marlborough, and Eaton Hall, the residence of the Marquis of Westminster. The first of these is about an hour's ride from Oxford, and the other adjoining the city of Chester. I spent a few hours at each place. Blenheim is the ancient royal palace and manor of Woodstock, which village is on its grounds. It was given by Queen Ann to the celebrated John Churchill, whose eminent success in the wars of his country were also rewarded by the title of Duke of Marlborough, and by parliament with a pension of £5,000. The title to this pension is the placing yearly, a new banner of the Duke's in the armory at Windsor. This banner just replaced, I saw in my visit to Windsor. The Parliament also built for him Blenheim house, to commemorate his victories in the year 1709.

The park at Blenheim is about four miles across, and gives opportunity for various rides through its romantic scenery of about fifteen miles. From the village of Woodstock where the coach stops, the whole is level to the house. The entrance to the park is through a triumphal arch erected by Sarah, the first Duchess of Marlborough, whose name is to be seen in the inscriptions of the pillars, as their founder, and whose character was that of a very remarkable woman, described by the historian, as having "strong masculine powers of mind, of inordinate ambition, and as arbitrary in the Cabinet of the Queen, as her husband was fortunate and intrepid in the field." The avenue from this gate to the house is very beautiful. The park is filled with wide-spreading elms which have been the growth of ages, and which are said to be laid out to mark the lines of the troops in the battle which gave its name to the place. Innumerable herds of deer of every description were resting under them, flocks of rooks were flying with their hoarse notes around, and the whole scene was most favorable to give the impression of grandeur and repose. The house itself surrounds three sides of a hollow square,—the fourth being the main entrance to the court-yard. Magnificence is plain and massive, not elegant or imposing. It has three stories besides the basement, and is destitute of that universal ornament. The present Duke, who has lately come in possession of the estate, has made rather an extensive repair and improvement of the residence, making it his constant dwelling. The last Duke wasted the whole income of the property and mortgaged his interest in it to his creditors,—so that it was inherited in a very dilapidated condition. In some things the present possessor is improving; in others he shows but little taste. The large square chimneys which were rather prominent, offended his eye, and he has surmounted each of them, with nine heavy blocks of stone, carved in the shape of a tripod surmounted by a globe, bearing a cornuet, which have the precise appearance, at a little distance, of a herd of monkeys seated with caps upon their heads. There are, perhaps, forty or fifty of them, constituting the chief object of notice as you approach the house, and appearing ludicrous in the extreme. A porter received me at the gate, and conducted me to the main entrance, recording my name in a book, and here he delivered me over to another plush gentleman, leaving for his money, for walking with me two hundred feet, who also finished his course and bowed for money, and delivered me to a third, and so on till six different men had bowed to me in their master's name, and put their hands into my pocket, for money for their master's benefit,—for their places are all a source of income to him, instead of an expense. There were many other visiters in the house beside myself, and although the family were there, yet it being the breakfast hour from eleven to one o'clock, they were in the more private rooms in the second story, so that visiters were not in the way. The rooms are all large and richly furnished, but so wholly inferior to Stafford house in London, the residence of the Duke of Sutherland, through which I had been previously conducted, that they did not strike me so much as they would have done under other circumstances. The drawing rooms on the right, and cabinets and bedchambers on the left wing of the opposite front. The walls of several of the rooms are covered with beautiful tapestry exhibiting the various battles of the first Duke. The degree of exactness of shading and figure with which this work is done, make it quite equal to good wall painting in effect, while the richness of the colours remains after a century's exposure, still untarnished and unbleached. The other rooms are filled with paintings, some of which are very fine. But throughout this house, as in several others which I saw in England, the moral taste is offended continually by pictures of the most gross and indecent character. I have been amazed to witness the walls of private rooms surrounded with paintings of scenes and circumstances, which ought not so much as to be named, and the influence of which can be none other than demoralizing and pernicious. In the drawing rooms of Blenheim, were a crowd of such paintings, the effect of which in a family of young persons, cannot fail to be highly injurious to the proper delicacy of feeling and conversation,—and which, to a Christian eye, can only be alarming and disgusting. I have no doubt the taste for this kind of exhibition, which is covered over by a professed admiration of the art, is a thoroughly indicative circumstance of declining moral purity and dignity among a people—and at the risk of any ridicule from persons of professed refinement and taste, I would so far be utterly deprived of all the amusements of the beautiful arts, that I have them turn aside to ponder in a corrupt age[illegible] and to degrade the moral sentiment and principles of the families of a nation. The Library at Blenheim is one of the largest private libraries in England. It is a room of about 180 feet by 20, surrounded with a gallery, and well filled with book cases,—the contents of which I had not time to examine. From the library I went into the chapel, which is a truly beautiful room. There is a beautiful chancel and communion table, and a nice pulpit and desk, though upon a small scale. The floor is occupied with seats for the servants, and the gallery is fitted up with great elegance for the family. It has been put in complete order by the present Duke, and is habitually occupied by the family for the purposes of Sabbath and daily worship. A Bible and Prayer-book were lying together upon every seat. The gardener, who is a Scotch Presbyterian, complained to me, of the strictness with which the Duke required them all to attend the chapel. There is a monument in the chapel to the first Duke of Marlborough, which is one of the most beautiful I saw in England. With the chapel, my visit to the house was finished, and my third friend bowed for his money.

The building itself will hardly meet the expectation of any. Still it is a very extensive and magnificent abode. But the grounds exceed all that I can describe. I wandered with an under gardener through a part of the gardens which include about 300 acres of land, and came to an iron fence, which shut me out from farther progress. These were the Duke's private gardens, and could not be seen. I rang for the chief gardener and begged him to take my card to the house, and ask permission of his grace for a visit through his gardens. He returned with a very altered demeanour and presented me my card with an endorsement of "admit, Marlborough," upon it. We roved then through this wilderness of beauty. The gardener I found an extremely intelligent Scotchman, and a thorough master even of the scientific minutiæ of his business. The grounds are laid out with every thing that taste can ask, or money can buy. There are a Chinese garden, an African garden, an American garden, a Rock garden, a water garden, and I know not how many more filled with gardens, fountains, cascades, bridges, lakes and streams, adorned with shrubs and trees from the four quarters of the earth; and nothing grounds which are wholly unequalled, I will not except, in England. We wandered over hill and vale, and streams, for a couple of hours, when our walk ended with the house again. The variety of foliage and blossom—the softness and beauty of the green-sward beneath the feet—the darkening streams, crossed by rustic bridges, filled with fish,—the perfect seclusion of some spots, the beautiful views from others, filled me with delight and surprise. There are no less than twenty-five men employed in the labour of these gardens, of whom the head one was my guide. But he said the members of the family rarely walked in them, they were contented with driving around. From the gardens, I crossed a magnificent bridge of several arches, which spans a small river, that has been widened into a lake, in the midst of the park, in order to furnish a fine water view to the house. This was the work of Capability Brown, as he is called, a famous gardener in the last century, of whom Cowper so successfully says:

"Improvement too, the idol of the age
Is fed with many a victim. Lo! he comes!
The omnipotent magician, Brown, appears.
Down fall the venerable pile, the abode
Of our forefathers, a grave, whiskered race,
But tasteless, springs a palace in its stead,
But in a distant spot: where more exposed
It may enjoy the advantage of the north,
And sigh at east, till time shall have transformed
Those naked acres to a sheltering grove.
He speaks.—The lake in front becomes a lawn!
Woods vanish, hills subside, and valleys rise,
And streams as if created for his use,
Pursue the track of his directing wand
Sinuous or straight, now rapid, and now slow,
Now murmuring soft, now roaring in cascades,
E'en as he bids.—

But the lake here is exquisitely beautiful, as so completely fills a winding valley between wooded hills, that one can hardly imagine it an artificial pond. It was adorned with numerous swan, some of whom were basking upon the waters, and some were pluming themselves upon the retired shores. I stood upon the bridge to gaze upon the scene with admiration of "the Magician's" power. On the highest summit in the park, perhaps two miles from the house, is an elevated obelisk also to commemorate the great founder of this family. But I had only time or strength to see it at a distance. I was wearied with my day's wandering, and left this noble park, which stands as the monument of a nation's gratitude, for my return to London.

It was some weeks after this, that I visited Eaton Hall, the ancient family residence of the Grosvenors. There is, however, nothing of antiquity left about the grounds. The present Marquis of Westminster, who is the head of that eminent house, has rebuilt and renewed every thing in the shape of an edifice connected with the estate. The entrance to the park is immediately from Chester over a private bridge which crosses the Dee, and which is the most perfect and beautiful [illegible] of stone I have ever seen. The park gates are just over the bridge, and the house a four miles distant through the park. The grounds are not striking;—they are very level, and the trees are all young. At this I was surprised,—knowing how long it had been a family residence. But with the exception of a few near the house, I hardly saw an old tree upon the place. The house is new, having been built within the last twenty years by the present owner. It is a very extensive and highly ornamented Gothic edifice, above 100 feet in the length of its front, and cost in its erection £150,000. The porter and housekeeper were very attentive, the family being still in London, and I strolled through all the splendid rooms, and halls, and corridors, to see the magnificence of the place. There are but few paintings here, the Marquis' collection being at Grosvenor house in London, where I had already seen them. The rooms are very splendid and gorgeous, adorned with much painting and gilding. But I thought them rather finical, than grand. The library is an extensive suite of rooms, all Gothic in style, and well filled with cases and books. The place, however, as a whole, disappointed me, though there is much splendour about it. The hall of entrance is the finest part of the building, beautifully floored with variegated marble. I had no opportunity to see the gardens but at a distance, for my time was extremely limited. The unmerited kindness which I had received in London from some interesting and delightful members of this noble family, made me feel, at Eaton, as if I were an acquaintance, seeing around me the portraits of many of those, to whom I had been so much indebted for advantages and pleasures in the city. These country seats afford pleasures that I much wonder are not more enhanced and enjoyed by their owners. They are, however, occupied generally but a few months, perhaps weeks, of the year, while for the resider, the town residence is preferred. Cowper says of them again:

Mansions once
Knew their own masters; and laborious hinds
Who had survived the father, served the son,
Now the legitimate and rightful lord
Is but a transient guest, newly arrived
And soon to be supplanted.
The lust
Of pleasure and variety, despatch
As duly as the swallows disappear,
The world of wandering knights and squires to town
London ingulphs them all!

For eight or nine months of the year London is crowded. For the remainder, travelling, the continent, and the country residence, divide the guests. And the splendid mansions, and gardens, and green-houses, and parks, are left in the hands of servants.

This would not be my taste; but perhaps it will be said it is not my business to censure it either, and so I bid you farewell.

S. H. T.

THE ADVANCEMENT SOCIETY.—We regret that we have not room this week for the Resolutions adopted at a special meeting of the Board of Trustees of this Institution, to meet the Resolution passed by the late diocesan Convention in reference to "the circulation of the Holy Scriptures." They shall appear in our next.

THE ENGLISH RELIGIOUS ANNIVERSARIES.

Our last file of English papers brings us accounts of the May Anniversaries in London, many of which seem to have been attended, this season, with unwonted interest. We have room this week barely to furnish our readers with an outline of the proceedings connected with the Anniversary of the Church Missionary Society. An account of the present state of this society's financial resources, and of the condition of its various missions, will be found in another column. The design of the addresses below will be to give an idea of some of the addresses made on the occasion of the ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

THE BISHOP OF WINCHESTER.—This distinguished Prelate and worthy Christian Bishop, who would be an ornament and a tower of strength to any diocese, may be regarded as a peculiar blessing to England at this time. Sir Robert Peel, in his late speech in Parliament, on moving for a Committee of the whole house, to consider the question of the endowment of ministers in Populous Districts, referring to what had been done in the Diocese of CHESTER in the way of Church building, says—"I cannot find terms sufficiently strong in which to express my admiration of the Bishop of Chester, who has effected so much good in that Diocese which has the happiness to be under his charge, and to witness his example. It is impossible for any man to read the Charge of the Bishop of Chester, and the documents with which it is accompanied, without entertaining sentiments of the deepest respect for that venerable Prelate." The good Bishop has long been one of the warmest friends of the Church Missionary Society, and to him was assigned, at the late Anniversary of this institution, the moving of the first resolution, in relation to publishing the Report, &c. His address throughout is admirable and marked with the spirit of deep evangelical piety. We have room only for a short extract, in which he refers to the great importance *of sending out the right kind of men for Missionaries.*

"I need not say that, in looking to the efficiency of this society, we must first remember that it is upon the Lord, entirely, that its success depends. But, perhaps, I may add, that its sufficiency—looking to secondary causes—depends not so much upon its Committee—upon its being composed of men of truth and faith—not so much on the increase of the funds of the society, of which we have this day heard a favourable report—not so much on Royal patronage, of which we this day have heard another instance, and one which rejoices my heart—as I am sure it rejoices the heart of every one whom I am now addressing—not so much on the wisdom of the learned—not so much on the wealth of the rich—not so much on the favour of the multitude, as, primarily—in looking to secondary causes—as the character of the missionaries whom it sends out. If they be not men of truth, of faith, of sagacity, and of zeal—if they be not animated with the spirit of a sound mind—neither carried about by every wind of doctrine, nor yielding to temptations coming from any quarter whatever—if they be not men of this stamp, then, be our means restricted or not—be our labourers many or few, this society will be no longer a blessing, but an encumbrance; no longer the honoured instrument of the promotion of God's glory, but a thing of nought, and unfaithful and wanting to its trust. My earnest prayer and *desire is*, that we may, under God's blessing, send out men, from time to time, and age after age, till the fulness of time shall come, animated by those glowing sentiments with which the Report concludes—men who lead the life of a Christian—who desire to preach nothing but Christ, and him crucified; and to unfold the banner of the Lord unbedaubed and undefiled by superstition."

ARCHDEACON SHIRLEY.—This worthy and fast friend of evangelical truth moved the second resolution offered at the above Anniversary. Speaking of the increase of funds which had been received during the past year by this society, and regarding this fact as another assurance that the Church Missionary Society does possess the sympathy, love and confidence of the Christian people of England, he remarked:—"God has shewn that if we act upon the great principles of our Protestant and Evangelical Church, the sympathies of the members of that Church in Great Britain, from one end of it to the other, will go with the Society, and to any extent whatever. All we want for carrying on our labours in the field open before us is to secure the sympathies of the Christian public of this land, and we shall secure them as long as we distinctly, and perfectly,—so as that it is universally understood without the possibility of misconception, declare that we mean to send forth men who will preach those great doctrines by which Luther shook the Popedom to its centre. We shall secure the support of our countrymen so long as we send forth men who will simply take the Articles of the Church of England, her Formularies, and Homilies in their plain grammatical common sense. Men who will say, this is the interpretation we put upon God's word; this is the summary of our doctrine. By these blessed truths the Gospel was first planted; by these blessed truths the Gospel which was obscured has been again made to shine forth with renewed light, life, and power; by these blessed truths Satan's kingdom and power have been shaken, are now shaking, and shall be finally overturned. And as we find that God is moving the hearts of the people of this land to respond to our calls upon them; and as from many humble individuals contributions equal to their means, nay, beyond their means in many cases, we must regard this as a pledge to us from millions of hearts,—ay, I say millions, coming to us from our friends, saying, 'Go on your way, the way you have already trodden, and we will go with you.' I have not the smallest doubt that if any of us live to see ten years more of the existence of this society we shall find its income increased two or three fold. I am quite satisfied that this will be the case, because I have observed that whenever a real case has been made out for the sympathy and co-operation of the people of this land, they have met it. We have let our plummet down into the well of Christian love, but I am perfectly convinced that we have not yet fathomed it. If we follow the pillar of cloud which is leading us to China, and we find our work increase, then, if we go to the Telugus district and other places and find our work increase there, and a clear case is made out that we must have the means of operation doubled, I am quite certain that they will be doubled."

THE DEAN OF ST. PATRICK'S, DUBLIN.—We are most happy to find that the successor of Dr. Dayley, the present Bishop of Cashel, was among the speakers on the platform at Exeter Hall, at the anniversary of the Church Missionary Society. He was not the next speaker in succession to Archdeacon Shirley, for our limits will not permit us to notice the interesting addresses made by Lord Sandon, and the Rev. Mr. Hanson. The whole address of the Dean of St. Patrick's was characterized with true Irish ardor, and intrepidity for the cause he advocated. We select, however, only the remarks which he incidentally dropped while adverting to a particular incident. And this we do to shew the manner in which Mr. Hanson has been received in Great Britain. Our readers doubtless recollect the individual to whom we refer, who is a native of the gold coast of Africa. He pursued his theological studies in this country, and received Deacons' orders at the hands of Bishop Brownell of Connecticut, who took great interest in his preparation for the ministry. Many of our city readers, will recollect the series of lectures which Mr. Hanson delivered about eighteen months since in several of the lecture rooms of our Churches, on the religious and moral existence of the African race. We believe that all who heard him were convinced that Mr. Hanson, though a man of color, was a man of very superior mind. A few months since he sailed for England with the hope of being appointed a missionary to his own native people. From the manner in which he is spoken of at the anniversaries, and the prominence given to him at those meetings, we should suppose he had errand for himself many golden opinions. It appears that he has been appointed a chaplain to the Gold Coast, and that he is soon to go out in that capacity. At the Anniversary of the Church Missionary Society he preceded the Dean of St. Patrick's, who, in his address, thus refers to Mr. Hanson. "On Friday last, I had the happiness to occupy the chair at a large meeting in Dublin, assembled for the purpose of hearing those statements respecting the operations of the Church Missionary Society which you have to-day heard detailed in the Report which has been read to you. There was a very gratifying incident occurred at the Meeting to which I refer, and one which I am sure it will not be out of place to mention here, particularly after the speech which we have heard from the Rev. Gentleman who last addressed us. The incident I allude to was this:—the same Rev. Gentleman, having spoken on the part of this Society, a number of clergymen who were sitting behind him at the time, were so much delighted with the manner in which he had advocated the cause of the Society, that they procured a copy of the work of God and presented it to him in their united name, accompanying the gift with a reference to this text of Scripture—'The Lord watch between thee and me when we are separated from each other;' and I myself had the satisfaction of delivering the book into the hands of the Rev. Mr. Hanson."

The speaker who followed the Dean of St. Patrick's, was the Rev. J. J. Weitbrecht, a missionary from India. His address, depicting the difficulties of missionary labor among the Brahmins of India, and the awfully degraded Hindoos, was remarkably graphic, and deeply affecting. The tokens of encouragement enjoyed in that field of labor were also referred to with great effect.

J. C. COLQUHOUN, Esq.—This distinguished statesman, who enjoys no mean reputation in Parliament, appeared, among others, to advocate the cause of the Church Missionary Society. We felt particularly interested in the following remarks contained in his address on that occasion. When will our statesmen learn the lesson, and act upon the principle, that there is a God above, a God of righteousness, who controls and decides the destinies of nations!

"Wherever England sends forth her fleets, or her trade is passing, whether East or West, over the wide Pacific or across the Atlantic to North America, science follows in her track, and England becomes connected with unenumerated people who more or less are plunged in the depths of Paganism of every shape and kind. Well, then, has not England a mission! Is it mere conquest! Is it the spread of arts! Is it simple civilization! Oh, let not England make such a fearful mistake! Rome had her mission, and she has passed away, for Christian truth did not prevail by Imperial Rome, but in spite of her. Spain had her commission. The flag of Spain flew over almost every part of the world, and the eagle of Spain carried its flame into the Eastern and Western Hemispheres of the globe. But Spain carried with it not the faith of the gospel, but a tarnished and adulterated faith, and a degrading superstition. Spain has had her arm crippled; her power is withered, and within narrow precincts hovers now the Spanish eagle. Look now to England. Into all parts of the earth, across the Indies, and into the farthest China, by deboat, by conquest, by her virtues, and alas! I must add by her vices, she is spreading her way. I ask you, now, shall we send along with her those sacred truths, and that Christian faith, those clear and precious words of the everlasting Gospel, without which, if England does speed her way, that way will not prosper! May I not say that this Society has claims upon every patriot; that it has claims upon every man who feels interested in the destinies of England, and appreciates that high mission which is given to her to perform? And while the humble missionary, whether on the burning soil of Africa he toils to pour forth the words of truth, or whether in the midst of the hordes of Benares, or in the solitudes of North America, he follows his intrepid and modest course in the discharge of his simple duty, let us remember that such missionary deserves our deepest sympathy, our warmest prayers, our most prompt and cordial aid, and must have them too, if we wish to see England fulfilling the high destinies committed to her and executing the great behests of the Most High."

REV. FRANCIS CLOSE.—Our limits will allow us to make an extract only of a single paragraph from the very interesting address made by the Rev. Mr. Close at the conclusion of the exercises of the Anniversary of the Church Missionary Society. Our readers cannot have forgotten the worthy champion at Cheltenham, that contended so nobly against the Tractarian phase which, in the view of many, the "Society for the Propagation of the Gospel in Foreign Parts," was beginning to assume. In perfect keeping with his staunch Protestant principles, Mr. Close made the following allusion to a comparison employed by the Earl of Chichester, who presided at this meeting, in his opening remarks:

"Your Noble Chairman has compared the Society to a tree which, though some few of its boughs may have been stripped off by the storm, has yet its body remaining inheartened and strong. Now it struck me that this tree could be no other than the good old British oak of Protestantism; and those who love the country as I do—who love to watch the developments and the changes of natural objects—know that the only trees affected by the storm are the rotten old boughs and the young shoots. I have ever seen that the tree retains only the better and stronger as the old boughs are broken off, and that, with regard to the young shoots, the tree has inward sap and virtue enough to throw them out again, green and fresh as before. But, whilst on this metaphor of the British oak, let me remind you that, so sure as you see a fungus on the old tree, death is not far from it, and, if any of these foul fungi should be found sticking to us, then I shall think that the Master of the forest has marked us for destruction, and has said of us, 'Cut it down; why cumbereth it the ground?'"

NEW PUBLICATIONS.

The crowded character of our columns this week, compel us to make very brief notices of the publications that lie upon our table.

THE LITTLE FOXE SPOILING THE VINES.

This is an admirable discourse, from the truly scholarlike pen of the Bishop of Georgia, preached before the Convention of that diocese, on the first Friday in May, the day set apart by legislative enactment and executive proclamation as a day of fasting, humiliation and prayer, and published by request of the Convention. As we purpose to transfer large portions of this discourse to our columns, we omit further notice of it at present.

THE TRUE CATHOLIC.

We have received the second No. of this periodical, and regret that our limits will not permit us to make the notice of it we had intended. We have ordered the Recorder to be regularly sent to the publisher.

THE TIMES, MORALLY CONSIDERED.

This is the title of a Charge from the Bishop of South Carolina to the clergy of his diocese. As this publication has just come to hand, we have not yet had time to examine it.

CHARACTERISTIC EXCELLENCE OF THE LITURGY.

This is an admirable sermon, from the Rev. Dr. Fuller of Andover. We have marked several pages of the discourse for future insertion in our columns.

THE PORTION OF THE SOUL.

We have prepared a more extended notice, which will appear next week, of the third edition of this little volume. For sale by H. Hooker, 178 Chestnut street.

FAMILY PRAYERS.

This is a very neat volume of 217 pages—designed as a Manual of Family Prayers, adapted to the various seasons of the ecclesiastical year, with prayers and thanksgiving for special occasions, by Rev. Dr. Croswell of New Haven. Every effort of this sort to promote edifying family worship, is conferring a real benefit upon the Church.

For sale in this city by J. B. Lippincott & Co., corner of 4th st. and Race.

NO FELLOWSHIP WITH ROMANISM, BY ETOCH POND.

THE CHIEF END.

Both of these volumes were written for the Massachusetts' Sabbath School Society and revised by the Committee of Publication. *They are for sale in this city at the Evangelical Book and Tract Depository, No. 13 N. 7th street.*

DAWNINGS OF GENIUS.

This is the third volume of "A Library for my young Countrymen," edited by the author of "Uncle Philip's Observations." We have already favorably noticed this volume. Published by *D. Appleton & Co.*

DIVINE BREATHINGS.

This is a deeply pious and highly devotional little volume. In the preface of the London edition of the work it is said:—"The precepts and examples which this work presents to the reader, if treasured up, and properly digested, are worth a mine of diamonds, or a mountain of gold."

Published by the *Philadelphia Tract Society.*

CAMPBELL'S FOREIGN MONTHLY MAGAZINE.

The June No. of this publication lies before us, and as far as we have been able to examine, it appears to be quite equal in interesting and excellent matter to any of the preceding Nos.

PRESENT STATE, PROSPECT, OR A THIRD SERIES OF THE EARLIEST RELIGIOUS INSTRUCTION THE INFANT MIND IS CAPABLE OF RECEIVING, BY THE AUTHOR OF "THE PEEP OF DAY," AND "LINE UPON LINE." *J. S. Taylor & Co., N. Y., 1843.*

They who have tested the excellence of the first two works of this series, will doubtless welcome gladly to this new visitor to the nursery bookshelf. Experience has proved them to be admirably adapted to win the pleased attention of the "little ones" of the household and of those whose deficient education requires truth to be presented in a very simple form to secure its apprehension. The author has evidently brought high talent to the work, as well as mature piety and a tender sympathy with childhood's tastes. Without detracting in the least from the dignity of Scripture, or omitting one important principle of truth, she so simplifies the language and facts of the holy narrative as to adapt it to the capacities of those whom she addresses. This volume takes up the history where the second closed at the beginning of the first book of Samuel, and continues it to the return from Babylon. Parents and Sunday school teachers will find the series a valuable aid in their duties.

Sold by J. Pennington, 69 Chestnut st., above Fifth.

Entelligence.

DOMESTIC.

PENNSYLVANIA.

The Rev Donald Frazer has been received into this Diocese, upon letters of dismission from Bishop Doane.

MASSACHUSETTS.

Bishop Eastburn confirmed *nine* persons in Christ Church, Boston, on the evening of the 28th of May.

CONNECTICUT.

The next Annual Convention of the Protestant Episcopal Church in this Diocese, is to be held in the city of Hartford, on Tuesday the 13th inst. We learn from the Church Chronicle that Bishop Brownell intends to deliver a Charge at the opening of the Convention.

Bishop Brownell, in his recent visit to this city, New Haven, Sunday the 28th ult. confirmed one *hundred and eleven* persons in Trinity Church. Several of these had been members of other denominations. The same day he confirmed *twelve* in the extensive little parish of Westville. This parish, in connection with Woodbridge, where a congregation has recently been gathered, now forms a rural cluster the care of Rev. Henry Townsend. On Monday he visited Bethany, and confirmed *thirty-four*.—*Church Citizen.*

WISCONSIN.—We understand that the parish recently formed in this place is going on prosperously, that there are quite a number of candidates for confirmation, and that there are encouraging symptoms of a new Church edifice soon. What has been done in Windsor, ought, we believe, be done in many other places, if we had the men and means.—*Ib.*

NEW-YORK.

The Bishop of this Diocese officiated in St. Peter's Church, Hobart, Delaware Co., on the 25th ult., and instituted the Rev. Andrew H. Cornish into the rectorship of the parish. In the afternoon of the same day, at the same place, he confirmed *twelve* persons. On the 27th, he officiated in St. John's Church, Delhi, and instituted the Rev. Mr. Waters into the rectorship of the parish, and in the afternoon here also, *confirmed fourteen.*

WESTERN NEW YORK.

We learn through the Gospel Messenger that Bishop De Lancey officiated in St. Mark's Church, Penn Yan on the 27th ult. and confirmed *four* persons. On the 28th, the Bishop occupied the Presbyterian Church at Wayne, and confirmed *three*. On the 29th in St. James' Church, Hammondsport, he confirmed *six*—and on the 30th he confirmed *sixteen* in St. Thomas' Church, Bath.

NEW JERSEY.

The Burlington Gazette says: "The Convention of the Protestant Episcopal Church for the Diocese of New Jersey, assembled in St. Mary's Church in this city, on Wednesday last, and closed its session yesterday evening. The clergy generally were present, as well as a large lay delegation.

DELAWARE.

Bishop Lee, on the fourth Sunday after Easter, confirmed *eighteen* persons in Trinity Church, Wilmington; fifth Sunday after Easter *sixteen*, do. do. St. Andrew's, Wilmington, *four*; do. do. St. James', Staunton, Whitemarsh, *two*; do. do. St. Ann's, Middletown. Sunday after Ascension he consecrated St. Luke's Church, Seaford, Sussex county; and administered Mr. John Long to the order of Deacons.

BISHOP LEE'S APPOINTMENTS.

Trinity Sunday, June 11th, St. Andrew's, Wilmington, A. M., Ordination.

MARYLAND.

[The communication detailing the proceedings of the Maryland Convention, is in type, and will appear in our next.]

VIRGINIA.

CONFIRMATION.—On Sunday, the 21st ult., at the morning service, at 6 o'clock, in the Monumental Church, Richmond, Bishop Meade administered this sacred rite to *twenty-nine* persons, members of that congregation and visitors in attendance on the Convention.—*South. Ch.*

ORDINATION.—In St. James' Church, Richmond, on Sunday the 21st ult., Messrs. George Packard, M. D., John K. Noel, and Leonidas L. Smith, late a minister of the Presbyterian denomination, were admitted to the order of deacons by Bishop Meade. Morning prayer was conducted by the Rev. John Grammer, Rector of Antrim parish, Halifax Co., and the sermon preached by the Rev. James Milnor, D. D., rector of St. George's Church, New York city. Bishop Johns was present, and assisted in the performance of a portion of the ordination service.—*Ib.*

STANDING COMMITTEE OF THE DIOCESE OF VIRGINIA, FOR THE PRESENT YEAR.—Rev. R. R. Lippitt, C. B. Dana, W. Sparrow, D. D., Edmund I. Lee, John Hoell, Orlando Fairfax, M. D.

OFFICERS OF THE DOMESTIC MISSIONARY SOCIETY, who also constitute the Executive Committee.—Rt. Rev. Wm. Meade, D. D., Pr. Rev. John Johns, D. D., Rev. Dr. Empie, Rev. Dr. Cobbs, Rev. Wm. Norwood, Rev. George Wallbridge, Secretary. Mr. Wm. Williams, Treasurer.

The Report of the Committee on the state of religion in this Diocese, has been crowded out of our columns by a press of other matter. It will appear in our next No.

BISHOP JOHNS' APPOINTMENTS FOR JUNE.

Sund. 11th, Cemb. and a church to be consecrated. *Christ Church.*—Mond. 12th. *White Chapel.*—Tues. 13th. *North Farnham.*—Wed. 14th. Confirma. *Warsaw.*—Thursday, 15th. *Leescomb.*—Friday 16. *Newtown.*—Saturday, 17th. *Oak Grove.*—Sunday 18th, Cemb. *St. Paul's.*—Monday and Tuesday 19th, and 20th Cemb. *St. John's, King George C. H.*—Wednesday 21st, church to be consecrated and Cemb. *Lamb's Creek.*—Thursday 22nd.

OHIO.

The Rev. Edward Winthrop has resigned the pastoral charge of St. Paul's Church, Cincinnati, his resignation to take effect on the first of Aug.

DIOCESAN.

GEORGIA.

Our limits last week prevented us from doing more than merely commencing the various extracts we had marked in Bishop Elliott's Address to his late Convention to insert in our columns.

Before we proceed with these extracts, we would remark that agreeably to accounts previously published in our paper the facts stated by the Bishop furnish the highest evidence of the rising prosperity of this Diocese. The Baptisms during the year amounted to 205—Confirmations to 132—new Communicants to 161—the whole number being 621. *Three* Candidates have been admitted to Deacons' Orders, and one Deacon to Priests' Orders. *Five* new parishes have been received into union with the Convention—*four* Churches consecrated, and the cornerstone of another laid. In continuing our extracts, we cannot suppress the following testimony in relation to the great need of ministerial labor among the colored population of Georgia:—

On the 25th January I returned to Savannah and was with my parish until the middle of February, when I visited Green County and consecrated St. Thomas Church in the old Colonial Parish of the same name. This is a small but very neat country church, built by five Planters for the accommodation of their own families and of such of the neighbourhood as may please to join with them in the worship of the church.

This church is interesting to us in many ways. It is a spark of proper liberality uncommon in these days of faithlessness, and we trust will not be lost, as a noble example, upon those who may be cast in a like situation. It is an evidence of growing interest in the religious instruction of the negroes, for it places at least one thousand slaves under the direct pastoral care of the Rector. It is an opportunity for trying fairly, in this Diocese, the experiment of the adaptedness of the church to the spiritual wants of the negroes, for their owners are determined to commit them (without compulsion, of course) to the charge of their Rector, and lend him all their influence in his work. The Rev. Dr Vaughan has been laboring in the parish for the last six weeks and has received a call to become its Rector. May the Holy Ghost direct his heart that way, and make his path plain before him into this interesting field of labour. We trust that God, in his Providence, intends him to lead the van of the Episcopal Missions into that most shortly extend in an unbroken phalanx from the Savannah to the St. Mary's. One half, at least, of the large slave holders on the Savannah, the Ogeechee, the Altamaha, the Satilla and the sea Islands, inhabit the coast of Georgia, are Episcopalians, and it is time that they were awake to their responsibility in this matter. May St. David's Church be the first trunk to the Lord of the rich harvests with which he has so long blessed these rivers and islands; and may many a spare dollar pour Heavenward from their banks and groves, to disperse the gathering wrath of the Almighty and bring back to them prosperity and piety. "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

But it is useless to arouse the Planters to their duty so long as the Ministers of the Church and her candidates for Orders shun their eyes to the vast work which is here spread out before them. From this city we can look around us and see the fields of slaves whose masters are, for the most part, willing that they should be religiously instructed—willing too to pay that they be instructed—especially anxious that they should have Episcopal instruction; and yet among all that vast multitude there is not heard the voice of a single Episcopal Pastor. From the bluff at Darien, there are to be seen plantations containing five thousand slaves, and St. David's is the first Episcopal Church that has offered the glad tidings of great joy to their greedy ears. Lying between those points, and upon the islands to the East, are thousands more, and still no Pastor from their Master's Church tells them of their souls and of their Saviour. Why is this so? Can our young men answer this question satisfactorily to their consciences? Dearest to us both of all for the extension of the Church, for, now-a-days, the Church is in every body's mouth, and to judge from the utterance of the lips, there is not one that would not give up every thing for her glory. It cannot be a want of Missionary spirit, for at this moment there are more applications for foreign missions than the Board can venture to encourage. It cannot be fear of climate, for he that would risk an Indian or an African sun, might well rejoice in the very worst atmosphere to which he should be subjected among us. It must be *ignorance of the field* that has kept our Missions back, and we ourselves must be in fault in not having sufficiently instructed the Church in regard to our wants in this particular. All that time will permit me now to say is this, that for any young man, suitable to the work, who will dedicate himself to it as to a foreign field, a convenient mission, with a competent salary, can be immediately procured.

From Glynn County I returned to Darien, and on the evening of the 17th February I baptized one coloured adult, and confirmed *twelve* persons in addition to those previously reported. The services were peculiarly interesting and were closed by my laying the corner-stone of St. Andrew's Church, Darien. May it have been laid upon Christ the Rock of Ages, and may the Church grow up a spiritual temple, holy and acceptable to God.

The Rev. Frederick J. Goodwin of Flushing, L. I., accompanied me in this and my previous visitations to these parishes, and has laid me and my people at the South, under a load of obligation, which can only be repaid by our common Lord and Saviour. To his valuable services much of the present feeling in those parishes is to be attributed, and it must be to him a most gratifying cause of thankfulness to God, that he was permitted to turn a season of weakness and infirmity to so good account. Long will the remembrance of him be cherished among the people of St. Andrew's.

Bishop Elliott speaks in the most encouraging terms of the Montpelier Institute, in reference to its prosperity, and future promise. He closes his notice by saying:—

We ask nothing of the Church but its children. Fill our schools, and we shall have a clear income of seven thousand dollars over and above all expenses, which will be faithfully disbursed in rendering the Institute still more worthy of the Church's patronage. Nothing will prevent us, the blessing of God continuing to rest upon it, from making it the very first school in the United States, but the withholding of your children. One hundred pupils, fifty girls and fifty boys, are all we need to put it upon firm footing, and already have we nearly seventy. This point once gained, we should present the singular spectacle of a school unsurpassed in its means of education of every sort, with a nett income of seven thousand dollars, and yet furnishing that education, including French, Italian, Music, Drawing, with board and most comfortable lodging, for two hundred and fifty dollars per annum, not more than one half of the cost of a northern education of like quality.

Since the publication of the Card setting forth the arrangements of the school, I have received a letter from my friend, Mr. Tebbs of London, who has kindly procured many of my teachers for me, announcing the engagement of Mr. George M. Monsier, B. A., of Waltham College, Oxford, as Classical and Mathematical Tutor of the boy's school. He has very highly recommendations of character and scholarship from the late Dr. Arnold of Rugby, and the Tutors of the University. His services, together with those of Mr and Mrs. Fay and of Mr. Berger, a graduate of Leipsic, give us ample assurance that whatever is taught, will be thoroughly taught.

We have room only for the two concluding paragraphs of the Bishop's Address:—

During the past year I have been called upon to give my consent to the consecration of the Rev. John Johns as Assistant Bishop of Virginia, and of the Rev. Manton Eastburn to the Episcopate of Massachusetts. My response to the application was a hearty Amen, with an earnest prayer that God would multiply such Bishops in the Church.

Nothing remains for me but to convey to this Convention my sense of the irreparable loss which the Church has sustained in the death of our late Presiding Bishop, the Right Rev. A. V. Griswold, St. Paul's description of Barnabas, that he was a good man and full of the Holy Ghost and of Faith, has always struck me as peculiarly applicable to him. He walked by faith, and the unction of the Holy Spirit was upon all he said and did. Silently and unobtrusively he labored for his Master, and "without the sound of hammer or axe, or any tool of iron," he has left behind him a spiritual Temple, which astonishes us by its vastness and satisfies us with its completeness. As a parish minister, as a Bishop, as the Presiding Bishop, he maintained a character of unspotted consistency, and although he was permitted in the good Providence of God, fulfilling the truth of Scripture, "He that humbleth himself shall be exalted," to reach the highest position in the American Church, he was, in every sphere, meek, humble, spiritual. May the beloved brother, on whom the mantle has been cast, be replenished, like him, with truth of doctrine and adorned with innocency of life.

Ecclesiastical Calendar.

TRINITY SUNDAY.—June 11

Proper Lessons for Morning Service, Gen. 1. Matt. 28. Evening, Gen. 11. John 3.

FIRST SUNDAY AFTER TRINITY.—June 18.

Proper Lessons for Morning Service, Gen. 12. Acts 11. to v. 27. Evening Gen. 21. 1 Tim. vi.

SECOND SUNDAY AFTER TRINITY.—June 25.

Proper Lessons for Morning Service, Gen. 22. to v. 20. Acts 4. Evening, Gen. 22. to v. 19. 2 Tim. iv.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA

Churchtown,	Sunday,	June 11th,	Morning
Morgantown,	do.	do.	Afternoon
West Vincent,	Sunday,	June 18th,	Morning
Honeybrook,	Sunday,	June 25th,	Morning.
Downingtown,	do.	do.	Evening
Radnor,	Sunday,	July 2d,	Morning
St. Peter's G. T.	do.	do.	Afternoon
Kingseeming,		July 4th	Morning.

GRACE CHURCH.

Sunday next being the second in the month, there will be no service in this church in the afternoon. Evening service 10 commence at 8 o'clock.

BOARD OF MISSIONS.

The Annual meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, will be held at St. Paul's Church, in the city of Boston, on Wednesday the 21st inst. at 9 o'clock A. M.

P. VAN PELT, Secretary.

GENERAL THEOLOGICAL SEMINARY.

The stated annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in St. John's Chapel in the city of New York, on Monday, the 26th of June, 1843, at 6 o'clock, P. M.

By order,

EDWARD Y. HUBBER, Secretary.

New York, May 29, 1843.

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EVANGELISTS.

The undersigned gratefully acknowledges from St. Peter's Church, for current expenses, by M. Bamuel, 8.25.

ROBERT GILLINGHAM, Treasurer.

The Episcopal Female Tract Society, gratefully acknowledge the receipt of $3, from St. James' Church, Maney, by the Rev. Mr. Leighton; and $2 from St. John's Church, Piqua, by the Rev. Mr. Buchanan;—$3 from other No. 13, St. Paul's Church Sunday School, Cincinnati, to constitute their former beloved Pastor, Rev. Henry V. D. Johns, an annual member of their invaluable Society."

Owing to the generosity of their friends, they were enabled to supply all the Missionaries who applied during the last summer, with a great variety of tracts. They have published a tract upon the *Lord's Day*, to teach parents to make the Sabbath a day of spiritual improvement and delight. If parents would imitate the example of Mr and Mrs Forester, in their narrative, we should not encounter such herds of boys in our streets, preparing for the commission of every crime, and hastening to eternal misery, by desecrating the holy day into the "Field of Hour and the Penteel Thief, to prevent self-deceivers from placing any reliance on a death-bed repentance also for Novelties of Romanism, which is neither controversial nor transgressive, but a plain statement of incontrovertible facts; also Dying Believers of Infidels. Those who wish to promote the cause of truth and piety may effect their laudable object by purchasing these tracts, and disseminating them in the barren fields in every part of our country, where serious needs are growing so luxuriantly and where every kind of effort is increasing with fearful and incredible rapidity.

FOR KENYON COLLEGE

"From a few members of All Saints' Parish, Frederick, Md., per Rev. J. Peterson.	$ 29 50
From "the Bolivar Society of Christian Beneficence in Western Tennessee,"	5 00
"Through a member of the Church of the Epiphany, chiefly collected in small sums by a little girl,"	10 00
Previously acknowledged.	232 50
	$278 00

WILLIAM STAPELY & Co.

PROPOSALS

FOR PUBLISHING, BY SUBSCRIPTION,

A MEMOIR OF THE LIFE

OF THE

Rt. Rev. A. V. Griswold. D. D.

BISHOP OF THE EASTERN DIOCESE,

ACCOMPANIED BY A

Selection from his Episcopal Charges, Addresses, &c.

BY THE REV. JOHN S. STONE, D. D.

The work shall consist of two volumes, 8vo. of about 400 pages each, printed on fine paper, and fair type, in good cloth binding, with an excellent likeness of the bishop.

The price of the work will be $3 to each subscriber. The entire profits are to be appropriated to the widow and orphan child of the bishop.

IMPORTATION OF EUROPEAN BOOKS.—GEO. S. APPLETON, No. 148 Chestnut st., opposite the Arcade, respectfully informs the Literary Public, that in addition to his regular miscellaneous book business, he has established a Branch in London for the Importation of European Books. Among the great variety of publications abroad, comparatively few reach this country. A great inconvenience is therefore obviated by this arrangement, as any person may leave his order for any particular work, and by the rapid communication of steamers the book is at hand in a few weeks.

Professors and Students of Theology, Law and Medicine, Architects and Mechanics, and all who are unable to procure foreign Books in our own country, may, for the small commission of ten per cent on the cost, procure any work published in any part of Europe.

Books for Incorporated Institutions imported free of duty.

G. S. A. has, in addition to this branch in London, an Agent in Leipsic for the supply of all orders for books published throughout Germany—also in Brussels, Paris, Florence and Madrid; so that he is prepared to execute with great fidelity and promptness all orders intrusted to his care from any portion of the Continental Book market.

The necessities of such facilities for the speedy supply of Books from the great Book marts of Europe, has long been felt. The advantages which he offers to Literary Institutions, professional gentlemen, and the literary public at large, all will acknowledge.

By reason of the small commission of ten per cent. on the cost of importation, he will be obliged to ask in all cases the probable cost in advance; he trusts however, that this objection will be obviated by the cheapness and speedy arrival of the books. June 10.

WRITE ON THE SECOND ADVENT.

PRACTICAL Reflections on the Second Advent, by the Rev. Hugh White, Curate of St. Mary's Parish, Author of "Meditations on Prayer," &c., from the sixth Dublin edition. 18mo.

Just published and for sale by

EDWARD C. BIDDLE,

June 10 No. 6 South Fifth st.

BOOK OF COMMON PRAYER AND PROPER LESSONS.

JUST published, by HENRY J. ANNERS, bookseller and publisher, No. 8 Minor st., Phila.

The Book of Common Prayer, with the Proper Lessons, as read in the morning and evening services of the Episcopal Church, arranged.

The only edition complete in one volume, published in the United States, containing the whole Services of the Church. The Lessons are arranged in regular order for the Sundays and Holidays throughout the year, and the size of the volume is such as renders it perfectly convenient for the pocket. The bindings in various styles, from plain sheep to Turkey Morocco, super extra.

The Book of Proper Lessons, may also be had in a separate volume in a great variety of bindings from 21 cents upwards.

The use of the Lessons is recommended by the Rt. Rev. H. U. Onderdonk, D. D., Bishop of the Diocese of Pennsylvania; Rt. Rev. William Rollinson Whittingham, Bishop of the Diocese of Maryland; Rev. John F. K. Henshaw, D. D., Bishop-elect of Rhode Island. June 10.

CHEAP CASH BOOK STORE.

THE Book of Common Prayer, for 50 cents.—The School Girl in France for 25 cents.—Semmell's Crusoe against the Algerines, 25 cents. Bibles from 75 cents to $20. Prayer-books in morocco, gilt edges, for $1. Religious books for Sunday Schools and Parish libraries at reduced prices.

Webster's Poems just published.

Medici's Southern Africa, cheap edition, 50 cts.

For sale by H. HOOKER,

178 Chestnut st. opposite the Masonic Hall.

June 10

MONEY RECEIVED FOR THE RECORDER.

George Fox, Hummelstown, Pa.	$2 50
H. E. Stiles, Savannah, Geo.	2 50
Miss S. Mackay, do.	2 50
Mrs. R. K. Elliott, Pendleton, S. C.	2 50
W. H. Stiles, Cassville, Geo.	2 50
J. M. Sch.., Marshallville, Ga.	2 50
Miss M. H. Johnson, West Chester, Pa.	2 50
Bertie H. Beers, Watertown, Mass.	2 00
Rev. S. P. Voorhees, Perrinsville, Ohio.	2 12
Mrs. James P. Campbell, Chillicothe, Ohio,	2 50
N. W. Thatcher, do.	2 50
Washington, D. C.—Samuel Fitzhugh $5—Mrs. Mary E. Edmonds, D. W. Middleton, Francis Markoe, Jacob Neiser, William Wood, Miss A. B. Rosekr, Rev. H. Stranahan, Wm. R. Todd, Jr., J. Middleton, Mrs. Elizabeth Rose, Mrs. Mary Bradley, Dennis Clagett, Richard S. Coxe, Mrs. W. Washington, E. L. Tuthill, Thomas R. Riley, Joseph H. Bradley, General Roger Jones, A. H. Lawrence, John A. Smith, Mrs. Henry Naylor, John L. Cobb, Maj. Selah R. Hobbie, U. C. Grammer, Miss Ann Brooke, Wm. G. Ridgely, Miss Nancy Carr, Mrs. P. Dinsmore, John P. Ingle, each $2 50,	77 50
Mansfield, Pa.—Gen. John Bell, $25—Dr. Edward Elliot, $5—Solomon Lord, Thomas J. Lumber, John S. Gould, each $2 50,	37 50
Henry Ruth, New Milford, Pa.	2 50
Mrs. Anna Klotz, Berwick, Pa.	2 50
Mrs. Catharine Barton, Kopp's Town, Pa.	2 50
Wm. Knowles, Piqua, Ohio.	2 50
John Johnson, do.	2 50
Cincinnati, Ohio.—Samuel Oleb, $1 25—Joseph C. Butler, John Kilgour, E. S. Haines, each $2 50,	8 75
Lexington, Ky.—Charles A. Wickers, John L. Newton, Thomas Bird, John S. M'Nickle, each $2 50,	10 00
John Higgins, Esq., Delaware City, Del.	2 50
Isaac S. Lloyd, New York,	2 50
Montgomery, Ala.—Mrs. Emily V. Pollard, Gen. C. Ball, Esq., John Conley, Mrs. Rasanna Taylor, Mrs. Ann E. Somerville, Mrs. Caroline A. Martin,	15 00
Samuel Brown, Agent, New York,	107 23
Miss Catharine

Poetry.

For the Episcopal Recorder

WINIFREDA.

This beautiful address to conjugal love, is supposed to have been first printed in a volume of "Miscellaneous Poems by several hands," published by D. Lewis, London, 1726. It is there said to be a translation "from the ancient British language."

I have taken the liberty of dropping the two last verses of the original and altering the last line of the present copy. G. W. J.

Away; let nought to love displeasing,
My Winifreda, move your care;
Let nought delay the heavenly blessing,
Nor squeamish pride, nor gloomy fear.

What tho' no grants of royal donors
With pompous titles grace our blood;
We'll shine in more substantial honors,
And to be noble we'll be good.

Our name while virtue thus we tender,
Will sweetly sound wherever 'tis spoke:
And all the great ones, they shall wonder
How they respect such little folk.

What though from fortune's lavish bounty,
No mighty treasures we possess;
We'll find within our pittance plenty,
And be content without excess.

Still shall each returning season
Sufficient for our wishes give;
For we will live a life of reason,
And that's the only life to live.

Through age and youth in love excelling,
We'll hand in hand together tread;
Sweet smiling peace shall crown our dwelling,
And heavenly peace, our dying bed.

THE SONG OF THE FORGE.

Clang, clang—again, my mates, what glows
Beneath the hammer's potent blows!
Clink, clang—we forge the giant chain,
Which bears the gallant vessel's strain,
'Midst stormy winds and adverse tides;
Secured by this, the good ship braves
The rocky roadstead, and the waves
Which thunder on her sides.

Anxious no more, the merchant sees
The mist drive dark before the breeze,
The storm-cloud on the hill;
Calmly he rests, though far away,
In boisterous climes his vessel lay,
Reliant on our skill.

Say, on what sands these links shall sleep,
Fathoms beneath the solemn deep?
By Afric's pestilential shore,
By many an iceberg, lone and hoar,
By many a palmy western isle,
Basking in Spring's perpetual smile;
By stormy Labrador.

Say, shall they feel the vessel reel,
When to the battery's deadly peal
The crashing broadside makes reply;
Or else, as at the glorious Nile,
Hold grappling ships, that strive the while,
For death or victory!

THIRZA.

We continue, from the little volume we noticed last week, the very interesting sketch of the history of the conversion of Thirza, the young Jewess, which was commenced in the preceding No. of our paper.

Maria assured her that she listened with the deepest sympathy, and that these minute particulars were especially interesting to her; she therefore entreated her to continue, unless indeed the exertion was too great.

"Oh no! no!" exclaimed Thirza; "on the contrary, it is an unspeakable relief thus to unburden my heart. Well, as I was reading that passage over and over again, my eye fell upon the references affixed. The one was to Isaiah, and the other to Jeremiah. How is this? thought I; these are our own books. For though ignorant, alas! as I was of the word of God, these names were not unknown to me, and I was greatly surprised. The book in my hand was a complete Bible; I turned over the leaves in search of the passages, and found in Jeremiah xxxi. 25, 'I have satiated the weary soul, and I have replenished every sorrowful soul.' Ah! how thankful I was to meet with such words of comfort in our own book. I now looked for the passage in Isaiah; it was the invitation, 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.' (Is. lv. 1.) An unutterable feeling came over me; I read the chapter more than once, and turned down the leaf, and found, as the superscription of one of the chapters on the other side, 'Christ's suffering and death.' I read it; it was, as you will probably have already inferred, the 53rd of Isaiah. I cannot describe my emotion; I distinctly remembered the life of Jesus, which had interested me so much at school, and the impressions which had so long slumbered in my bosom were instantaneously re-awakened. I turned to the New Testament, and there read the account of Christ's sufferings. It was impossible any longer to master the feelings which crowded upon me. The singular coincidence of all the events, with the predictions of the prophets, startled me. The thought, however, came into my mind, who knows whether these things are the same in our Scriptures, as in the Christian book. I recollected that I had a Jewish translation of the Old Testament, which had been given me long since by a relative. I hastened to my bookcase. There stood the book in a splendid binding, scarcely ever used; for what had these things been to me hitherto? I soon found the passages; their import strictly coincided with what I had read. While thus comparing the two versions, the sixth verse specially came home to me: "We all, like sheep, have gone astray, and the Lord hath laid on him the iniquity of us all.' I cannot tell you how those words penetrated my inmost soul; just such a stray, lost sheep did I feel myself to be; so alone and forsaken. And then those words, 'the iniquity of us all,' they were like a dagger in my breast. I had never before had a conception of what sin was; and above all, to look upon myself as a sinner, had never entered my thoughts. An inexpressible uneasiness came over me. I closed the books, determined to banish the subject from my mind. 'This comes,' said I, reproaching myself, 'from reading the Book of the Christians: I had hoped to find comfort, and now I have a weight upon my heart, a thousand times more oppressive than before. But that remarkable invitation forced itself upon me again and again, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'

"My thoughts vacillated so incessantly that I was really glad to be summoned to dinner, in the hope that I might escape all recollection of what had passed. I carefully locked up the New Testament, and joined my father: he noticed my depression, but did not suspect the cause, nor did I venture to give him any clue to it. I returned early to my room, and hastened to my pillow, to forget, if possible, in sleep, the uneasy conflict of my thoughts, and the accusation of my conscience. But I found no rest; my mind was too excited, and constantly reverted to what I had been reading.

"Thus you see, my dear madam, how the light of Christianity first broke in upon my benighted soul, and from that time it has shone more and more brightly. I found means to procure a Bible, and every moment that I could secure to myself, I spent in reading it. It was not long before I was clearly convinced that Jesus was the promised Messiah, and King of Israel. Thus far was I satisfied; but not so with myself; my sins appeared every day more heinous and fearful; for though I firmly believe that Jesus can take away both the guilt and the power of sin, yet I cannot realize that he has shed his blood for me also."

"My dearest Thirza," interrupted Maria, who had listened to her with intense interest, "the grace of the God of your fathers be magnified towards you! only believe that the Lord Jesus, the faithful Shepherd, has followed you into the wilderness, that he has sought the lost sheep, and has found it."

"Oh!" continued Thirza, "sometimes I found much sweet peace and comfort, when I was able to lay hold of the hope that Jesus had also borne *my* sins, and then I could pour out my soul to him in prayer. Never, never shall I forget the first time that I bowed my knee to Jesus, and was enabled to make known to him, the complaints and the wants of my overflowing heart, as freely and as fully as though I were speaking personally with himself. A burden was taken off from me; I came to him weary and heavy laden, and he refreshed me. It was on the very Sunday after I had been, for the first time, to your church. Oh! how was the sermon blessed to my soul! and so were those that followed! The preacher seemed to address himself to me in particular: I was able to receive and rejoice in the comfort of pardoned sin; but now, alas! to-day—oh! the words of that fearful curse."

Maria sought to divert her grief, by asking what had led her to come to the church.

"The guiding hand of God," replied Thirza; "and I am more convinced of this, since I have experienced your great and undeserved love. The more powerfully I felt the truth of the Gospel in my heart, the more anxiously I longed to hear a living witness of that word. I did not dare to reveal the state of my mind to any one; nor indeed had I any friend to whom I could speak of it; and I had an increasing desire to attend Christian worship, if I could do so in secret. Driving out one day with my father, I motored your little church lying so peacefully in the hamlet, and I immediately felt a longing to go there, and resolved to take an early opportunity of doing so, as I thought I should there be secure against discovery. I went accordingly on the following Sunday; and the conviction which the sermon produced, made me decide once and for all. I waited with impatience for the return of your Sabbath, and from that time till now I have felt the value of the Cross of Christ. But oh! if he should cast me out,—I tremble at the thought." So saying, Thirza leaned back upon the couch, and covering her face with her hands gave free vent to the tears which betrayed the depth of her contrition, and the sense of her amenableness to the curse. Maria inquired whether she would permit her husband to come in and speak to her; for divine service had long since been concluded, but the clergyman had refrained from coming into the room, as he learned that his wife was still engaged with the stranger. Thirza readily acquiesced, for she felt in need of wholesome counsel; and now that the veil of secrecy was withdrawn, she no longer sought concealment. Maria left the room, and briefly acquainted her husband with what had passed. Thirza was at first rather timid; but his frank and cordial manner soon gained her confidence. Her unreserved communications to Maria had already afforded her relief; and the consolations of the Gospel, which were now offered to her by this experienced minister of God's word, sunk like balm into her wounded heart. The fearful spectacle of the curse vanished before the cure and certain word of the gospel of grace. Thirza was filled with the joy of one who has found the peace of God. The blood of Jesus Christ was applied to her soul as the seal of eternal reconciliation, and she tasted the riches of Christ in a manner hitherto unknown to her. The fetters of the law which bound her were broken, and she praised the Lord for his gracious guidance this morning, and the privilege he had opened to her of Christian communion. Within these few hours she experienced the truth of that declaration, "The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up." On a sudden, however, her heart, which was rejoicing in the sunshine of God's love, was overspread by a melancholy gloom. It was the remembrance of her departed mother, the recollection of her benighted father. "O my poor, poor mother," exclaimed Thirza, in anguish, terrified at her own thoughts, "my tender, my loved mother, gone into eternity without having known Him whose blood alone can save us! And oh! my father, his implacable hatred to the Crucified! Oh, how will he be confounded and dismayed, when he learns what has taken place!"

"Does not your father know the change which has been wrought in you?" inquired the clergyman.

"Oh, no! he has indeed perceived that for some time past I have had a weight on my mind, but he has not the slightest idea what it is. Ah, me! I fear it will be his death when he hears of it; his constitution, since the death of my mother, has been greatly shaken; and I know my father: tenderly as his soul is bound up in his only child, he would rather, far rather, see me stretched a lifeless corpse before him, than hear me confess that I believe in the Nazarene. Oh! how will all this end!"

"Be of good courage, dear Thirza," said Maria; "you will see the faithfulness of the Lord, who delivers his people in all their trials and sufferings; lay fast hold of the apostle's exhortation, 'Casting all your care upon God, for he careth for you.'"

"Yes indeed," added her husband, "most assuredly He does; and He will yet further manifest himself to you in this trial, in which I do most cordially sympathize, as the good and faithful Shepherd who gathers the lambs into his bosom, and carries them in his arms. Remember, however, he has also said, 'whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.'" (Matt. x. 32, 33.)

Thirza was alarmed at the import of these words, and said that some weeks ago, while reading the Scriptures, she had lighted upon this very text, which struck her forcibly, and caused her much uneasiness. She acknowledged that it had become almost insupportable to her any longer to dissemble before man, to read the Bible in concealment, and to creep into the church like one ashamed of her religion; but that the thought of the consternation into which the avowal of her sentiments would throw her father, was, it possible, still more fearful. "As to the judgment of the world, or the opinion of man," continued she, about this I do not concern myself; but it is my father. Alas! he has now no one on earth beside me, and I have been compelled to abandon him in that which he holds most sacred. I know he will cast me out, so soon as he knows that I am a Christian. Yes, he will abjure me. Oh! if his anger affected only externals, I could bear it; even were he to thrust me out of the house, and cut me off from my inheritance, willingly would I endure both poverty and want; but that my father, whom I love so devotedly, should close his heart against me; oh! this is too dreadful, too overwhelming! I dare not think of it."

Thirza wept bitterly, and her sympathizing friends shared her grief. The worthy pastor deeply felt with her the immensity of the sacrifice which the Lord demanded at her hands; but he, at the same time, assured her that God never requires of his Children anything which he does not also enable them to perform; nor does he suffer them to be tempted above that they are able, (1 Cor. x. 13;) that his promise is firm and sure. "As thy days, so shall thy strength be." (Deut. xxxiii. 25.) He exhorted her to make the avowal without delay, and set before her the unequivocal declaration of the Lord Jesus: "He that loveth father or mother more than me, is not worthy of me." (Matt. x. 37.) These words were conclusive, and decided Thirza as to her future course. The enjoyment of the preciousness of Jesus, which she had experienced, inspired her with courage to forsake all for his sake.

As the lateness of the hour admonished her speedy return home, she felt the more constrained to make known to her father what the Lord had done for her soul, and resolved in his strength to do so that very evening; but her heart trembled and her voice faltered, as she uttered her resolution. Maria rejoiced at her decision, and assured her that she would earnestly supplicate the Lord on her behalf, and pointed her to "that High Priest who ever liveth to make intercession for us." (Heb. vii. 25.)

"Let us unite in prayer at once," said her husband, and they knelt down before Him who is invisible, but whose presence they felt was in the midst of them, to hearken, to uphold, and to bless. The clergyman prayed with the unction of the Spirit of God, and the Lord vouchsafed an abundant blessing, and filled Thirza with joy and peace in believing.

At parting, the worthy pastor repeated many comfortable assurances, and especially these words: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. xli. 10.) "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine." (Isa. xliii. 1.)

Maria then led her young friend through the garden, by a private path, to the city. She entreated her to come frequently to the parsonage, assuring her of her fond and sisterly affection. Thirza gladly accepted the invitation, and endeavoured to give utterance to her gratitude for all the kindness which she had received at her hands; but Maria bade her rather to thank the Lord, who had conducted her hitherto.

(To be continued.)

For the Episcopal Recorder.

PSALM XXI.

THE HEAVENLY SHEPHERD.

Experimental piety is the source of the purest comforts, and the most unshaken confidence, and cheerfulness greatly adorns and recommends it. What can they want who have Jesus for their shepherd? What will that Saviour withhold from his friends, who shed his blood for them, when enemies, that he might reconcile them to himself—will not He who ransomed our souls provide for our bodies? Alas, our discontent and disconsolation spring from unbelief, and from a negligent or inconsistent conduct, which darken our prospects, and weakens our evidence. Let us then give diligence to make our calling and election sure; let us simply trust our shepherd, and listen to his voice; let us cultivate the amiable and gentle dispositions which these emblems suggest; let us keep close to his ordinances, as the pastures of our souls, and draw the waters of life "with joy from the wells of salvation," It was the remembrance of her departed mother, the recollection of her benighted father. "O my poor, poor mother," exclaimed Thirza, in anguish, terrified at her own thoughts, "my tender, my loved mother, gone into eternity without having known Him whose blood alone can save us! And oh! my father, his implacable hatred to the Crucified! Oh, how will he be confounded and dismayed, when he learns what has taken place!"

"Does not your father know the change which has been wrought in you?" inquired the clergyman.

"Oh, no! he has indeed perceived that for some time past I have had a weight on my mind, but he has not the slightest idea what it is. Ah, me! I fear it will be his death when he hears of it; his constitution, since the death of my mother, has been greatly shaken; and I know my father: tenderly as his soul is bound up in his only child, he would rather, far rather, see me stretched a lifeless corpse before him, than hear me confess that I believe in the Nazarene. Oh! how will all this end!"

"Be of good courage, dear Thirza," said Maria; "you will see the faithfulness of the Lord, who delivers his people in all their trials and sufferings; lay fast hold of the apostle's exhortation, 'Casting all your care upon God, for he careth for you.'"

"Yes indeed," added her husband, "most assuredly He does; and He will yet further manifest himself to you in this trial, in which I do most cordially sympathize, as the good and faithful Shepherd who gathers the lambs into his bosom, and carries them in his arms. Remember, however, he has also said, 'whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.'" (Matt. x. 32, 33.)

Thirza was alarmed at the import of these words, and said that some weeks ago, while reading the Scriptures, she had lighted upon this very text, which struck her forcibly, and caused her much uneasiness. She acknowledged that it had become almost insupportable to her any longer to dissemble before man, to read the Bible in concealment, and to creep into the church like one ashamed of her religion; but that the thought of the consternation into which the avowal of her sentiments would throw her father, was, it possible, still more fearful. "As to the judgment of the world, or the opinion of man," continued she, about this I do not concern myself; but it is my father. Alas! he has now no one on earth beside me, and I have been compelled to abandon him in that which he holds most sacred. I know he will cast me out, so soon as he knows that I am a Christian. Yes, he will abjure me. Oh! if his anger affected only externals, I could bear it; even were he to thrust me out of the house, and cut me off from my inheritance, willingly would I endure both poverty and want; but that my father, whom I love so devotedly, should close his heart against me; oh! this is too dreadful, too overwhelming! I dare not think of it."

Thirza wept bitterly, and her sympathizing friends shared her grief. The worthy pastor deeply felt with her the immensity of the sacrifice which the Lord demanded at her hands; but he, at the same time, assured her that God never requires of his Children anything which he does not also enable them to perform; nor does he suffer them to be tempted above that they are able, (1 Cor. x. 13;) that his promise is firm and sure. "As thy days, so shall thy strength be." (Deut. xxxiii. 25.) He exhorted her to make the avowal without delay, and set before her the unequivocal declaration of the Lord Jesus: "He that loveth father or mother more than me, is not worthy of me." (Matt. x. 37.) These words were conclusive, and decided Thirza as to her future course. The enjoyment of the preciousness of Jesus, which she had experienced, inspired her with courage to forsake all for his sake.

As the lateness of the hour admonished her speedy return home, she felt the more constrained to make known to her father what the Lord had done for her soul, and resolved in his strength to do so that very evening; but her heart trembled and her voice faltered, as she uttered her resolution. Maria rejoiced at her decision, and assured her that she would earnestly supplicate the Lord on her behalf, and pointed her to "that High Priest who ever liveth to make intercession for us." (Heb. vii. 25.)

"Let us unite in prayer at once," said her husband, and they knelt down before Him who is invisible, but whose presence they felt was in the midst of them, to hearken, to uphold, and to bless. The clergyman prayed with the unction of the Spirit of God, and the Lord vouchsafed an abundant blessing, and filled Thirza with joy and peace in believing.

At parting, the worthy pastor repeated many comfortable assurances, and especially these words: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. xli. 10.) "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine." (Isa. xliii. 1.)

Maria then led her young friend through the garden, by a private path, to the city. She entreated her to come frequently to the parsonage, assuring her of her fond and sisterly affection. Thirza gladly accepted the invitation, and endeavoured to give utterance to her gratitude for all the kindness which she had received at her hands; but Maria bade her rather to thank the Lord, who had conducted her hitherto.

(To be continued.)

For the Episcopal Recorder.

PSALM XXI.

THE HEAVENLY SHEPHERD.

Experimental piety is the source of the purest comforts, and the most unshaken confidence, and cheerfulness greatly adorns and recommends it. What can they want who have Jesus for their shepherd? What will that Saviour withhold from his friends, who shed his blood for them, when enemies, that he might reconcile them to himself—will not He who ransomed our souls provide for our bodies? Alas, our discontent and disconsolation spring from unbelief, and from a negligent or inconsistent conduct, which darken our prospects, and weakens our evidence. Let us then give diligence to make our calling and election sure; let us simply trust our shepherd, and listen to his voice; let us cultivate the amiable and gentle dispositions which these emblems suggest; let us keep close to his ordinances, as the pastures of our souls, and draw the waters of life "with joy from the wells of salvation," It was the remembrance of her departed mother, the recollection of her benighted father. "O my poor, poor mother," exclaimed Thirza, in anguish, terrified at her own thoughts, "my tender, my loved mother, gone into eternity without having known Him whose blood alone can save us! And oh! my father, his implacable hatred to the Crucified! Oh, how will he be confounded and dismayed, when he learns what has taken place!"

"Does not your father know the change which has been wrought in you?" inquired the clergyman.

"Oh, no! he has indeed perceived that for some time past I have had a weight on my mind, but he has not the slightest idea what it is. Ah, me! I fear it will be his death when he hears of it; his constitution, since the death of my mother, has been greatly shaken; and I know my father: tenderly as his soul is bound up in his only child, he would rather, far rather, see me stretched a lifeless corpse before him, than hear me confess that I believe in the Nazarene. Oh! how will all this end!"

"Be of good courage, dear Thirza," said Maria; "you will see the faithfulness of the Lord, who delivers his people in all their trials and sufferings; lay fast hold of the apostle's exhortation, 'Casting all your care upon God, for he careth for you.'"

"Yes indeed," added her husband, "most

Children's Friend.

A CHILD'S FIRST PRAYER.

A venerable minister in New Hampshire, lodged at the house of a pious friend, observed the mother teaching some short prayers and hymns to her children.—"Madam," said he, "your instructions may be of far more importance than you are aware. My mother taught me a little hymn when I was a child, and it is of use to me to this day; for I never close my eyes to rest without first saying,—

"And now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

THE THOUGHTFUL CHILD.

Hannah is a little girl in my class, very clever, and in general very good; I have many older than her to teach, but none that can repeat so many hymns. I wondered how it was she learned so much, and I, one Sabbath, said, "Hannah, why do you learn so much more than I tell you?" She modestly replied, "Because I do not love to play much." I said, "Do you think so well as learn?" "Yes," she said, "I often think of those hymns about heaven, because they make me very happy." I asked, "Which do you mean?" Here she repeated,

"There is beyond the sky,
A heaven of joy and love," &c.

I asked her if she expected to go to heaven, because she was told that she was good and attentive? "O, no!" she replied, "if I go to heaven, it will be because Christ died for me."

You may judge, children, you that read this, how pleased I was with this little girl. She had no mother to teach her, it was all the effect of *prayer and attention*; and I can assure you, when you pray with all your heart, you will be able to think about heaven with *pleasure*; you will be prepared for death, which may be very near, for many, very many *little* children die *even* very young.

PATRICK HENRY.

This eminent American left in his will the following important passage:—

I have now disposed of all my property to my family; there is one thing more I wish I could leave them, and that is, the Christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor.

JUVENILE BENEVOLENCE.

A disposition to grasp, and keep entirely for their own use, money, toys, or any other articles, is always odious in children: while, on the other hand, it is delightful to see young persons liberally sharing with their brothers, sisters, and companions, any good things which fall to their share. A fine anecdote, exemplifying this species of liberality, is told of two boys, the sons of the earl of Elgin, who were permitted by their father to associate with the poor boys in the neighbourhood. One day, the earl's sons being called to dinner, a lad who was playing with them said, that he would wait till they returned. "There is no dinner for me at home," said the poor boy. "Come with us, then," said the earl's sons. The boy refused; and when they asked him if he had any money to buy a dinner, he answered, "No!" When the young gentlemen went home, the eldest of them said to his father, "Papa, what was the price of the silver buckles you gave me?" "Five shillings," was the reply. "Let me have the money, and I'll give you the buckles again." It was done accordingly, and the earl, inquiring privately, found that the money was given to the lad who had no dinner.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, states his report of May 24th, has received the following contributions.

From Miss E. W. Harris, Port Republic, Md. half $1 James H. Beal, Esq., of do. half $2 50; Trinity parish, N. Y., 3 months, $1; through C. C. Trowbridge, Esq. R. A. in Detroit, monthly collection, St. Paul's ch., Detroit, for May, $30; Zanesville, Pastoral, a member, $1; St. Paul's ch., Waterford, a member, $1—$32. Through H. Ravenel, Esq. R. A. Charleston, Charleston Monthly Missionary Lecture, $8 61; widow's mite for Mississippi Valley, $10; All Saints' ch., Wisconsin, $5 00; do. Prairie du Chien, $5 00; Epiphany ch., St. James' ch., Dutchess, $1; a lady of Jersey City, $1; St. George's ch., Schenectady, for Painesville, O., $10; Quinquagesima collection, St. Matthew's parish, New Amsterdam, Va. half, $12. Rev. Mr. Sprague, Royalton, Vt. $1.—Total $180 11.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co.,
May 21, 1843. 139 Broadway, N. Y.

FOREIGN MISSIONS.

The treasurer of the Foreign Committee acknowledges the receipt of the following sums since last report, 25th inst.

From St. John's ch., Montpelier, Geo. Rev. C. Tarrocker, per W. Hunter, Esq. R. A. Savannah, half, $6; Miss L. W. Hartt, Port Republic, Md. half, $1; James H. Beal, Esq. do. half, $2 50; a lady of St. James's ch., Portsmouth, N. H. for Rev. Asa Paine's Mission, Africa, by G. M. Marsh, Esq., $25; St. Paul's ch., Lynn, Mass. 4th coll. per Rev. H. Talbot, rector, $37; a friend to missions, Westchester, N. Y. $100; St. Michael's ch., Naugatuck, Ct. S. school Christmas offering, half $7 50; parish, half, $7 50; Epiphany ch., $4—$68 50; St. Matthew's parish, New Amsterdam, Honourable Rev. W. V. Bowers, rector, $8; Quo coll., Sale, $12; from Missionary Society of St. Charles's parish, for 1843, $19—$32. Infant school of the Church of the Ascension, New York, for the support of an African child, to be named Gregory T. Bedell, $20. Total amount, $205 50.

E. P. TANE, Missionary,
New York, May 24, 1843. Acting Treasurer.

TEACHER WANTED.

The Managers of the Indian Liberty School Association of Pulaski, have recently received letters from the Missions, informing them that the state of the health of the boys has so impaired the strength of Principal of the High School, that he is determined to resign, if possible, and another teacher shall be procured to take his place; and the Board are anxious to secure the services of a competent instructor, without delay.

The Principal of this School, must be capable of giving instruction in all the branches of a liberal English education, and should possess some knowledge of agricultural pursuits. For further particulars, application may be made to the President of the Association, Mr. De Zeisberg, No. 272 North Fifth street, or to Mr. Samuel Richards, Secretary, No. 278 Walnut street.

June 3—2t.

SELF DISCIPLINE.

J. WHETHAM & SON, 140 Chestnut st., opposite the Theatre, have just published a new and beautiful edition of the following valuable little work, viz.

Self Discipline, by Henry Foster Burder, D. D.

J. W. & SON, have also just received the following

Address on the Importance of Moral Power in the Church, 18mo.—The School and its Fellow, 18mo.—Mr. Pastor, Rev. and the Retired Apostle, 18mo.—The Marriage Ring by James.—The Gospel of Rewarding Young Christians.—Webster on Regeneration, Duer.—Judah's Lion, by Charlotte Elizabeth, 12mo.—Bulfield on the Prophecies, 12mo.—The Advancement of Religion, the Claim of the Times, by Dr. Reed, 12mo. &c. &c.

CHEAP PUBLICATIONS.

THE subscribers have just issued, in a cheap form the following valuable publications, viz.

The American Medicine, by Charles Reid, 25 cts.

The Working Man, by the author of the American Mechanic, 25 cts.

Sketches of American Character, by Mrs. Sarah J. Hale, 25 cts.

Rector of the Holy Catholic Inquisition, compiled from various authors, with an introduction by the Rev. Cyrus Mason, 25 cts.

PERKINS & PURVES,
May 20—3t. 134 Chestnut st.

MRS. BAILEY'S YOUNG LADIES' BOARDING AND DAY SCHOOL,

At No. 10 Carroll Place, Bleecker st., N. York.

MRS. BAILEY takes this method to inform the friends and patronizers of the Seminary, that she continues her School, and pursues the same systematic course of instruction, with the same teachers, as during the lifetime of her late husband, if deceased, and has re-opened, on Monday, the 1st of May last, at No 10 Carroll Place,—a location not surpassed for health and beauty, by any other in New York.

The house is every way adapted to accommodate yearly boarders, with the greatest convenience and comfort, and there is yet room for six or eight young ladies.

Mrs. Bailey has the pleasure of referring to the following gentlemen, and solicits the patronage of those who are disposed to give their daughters a good and accomplished education, on terms suitable to the times.

Right Rev. Bishops Onderdonk, John W. Francis, M. D.
Rev. Wm. W. Phelps, D. D. Martin Paine, M. D.
Rev. J. M. Wainwright, D. D. Ed. G. Ludlow, M. D.
Rev. Francis L. Hawks, D. D. S. A. Fort, Esq., Counsellor.
Rev. Lewis P. Balch.

May 27—6m.

LIFE OF BISHOP MOORE.

RECENTLY published by Wm. Stavely and Co. No 12 Pear street, a Memoir of the Life of the Right Rev. Richard Channing Moore, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Virginia, by the Rev. J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore, accompanied by a selection from the Sermons of the late Bishop—comprising 360 octavo pages, with an excellent likeness of the venerable Bishop in front.

Also, THE PRAYERS OF THE CHURCH, a connected series of Reflections on the Liturgy; by Rev. J. R. Walker, Rector of St. Bartin Church, Beaufort, S. C.

SAMUEL HART, SR. Bookseller, Charleston, S. C. has received, for sale, a supply of the Memoir of the Right Rev. Richard Channing Moore, D. D., by the Rev. J. P. K. Henshaw, D. D. accompanied by a selection from the Sermons of the late Bishop. May 13.

MEMOIR OF BISHOP MOORE.

COPIES of the Memoir of the Rt. Rev. Bishop Moore, by the Rev. Dr. Henshaw, can be had at the following places in Virginia:—

John Coalter, Bookseller, Fredericksburg.
Joseph Gill, Bookseller, Richmond.
Joseph C. Shaw, Bookseller, Petersburg.
E. P. Tane, Manuscript, Norfolk. May 13

EPISCOPAL BOOK STORE.

R. S. H. GEORGE, No. 26 South Fifth street above Chestnut.

Just published, the third edition of the Proper Lessons as used in the Episcopal Church in the United States at morning and evening Prayer, on Sunday and other holy days through the year, in various states of binding, from 31 cts. upwards.

Also—Just received a fine assortment of Prayer-books of various sizes and bindings, from 20 cts. to $3.

CHEAP ORGANS.

AN Organ with the following stops—open Diapason—Stop Diapason—Dulciana—Flute—Principal—Fifteenth—Alarm—compass from G G to F in alt.—built about two years, in perfect order and warranted a very superior instrument, for sale low.

It can be seen at the Organ Manufactory of H. KNAUFF, No. 212 North Fifth st.

May 13—tf.

CHEAP PUBLICATIONS.

JAMES M. CAMPBELL & CO. No. 99 Chestnut st., opposite, have recently published the following works at the very low prices annexed.

D'Aubigne's Reformation, full cloth binding $1 00
do. half do. 75
The Bible in Spain, by George Borrow, full cloth, 62½
do. do. half do. 50
do. do. paper, 37½
The Gipsies in Spain, do. do. 37½
The Neighbours, by Frederika Bremer, 25
Fox's Book of Martyrs, in 8 nos., per number 15
Neander's History of the Christian Religion, during the first three centuries, per number 25
Rise and Fall of Papacy, by Robert Fleming 25
Llorente's History of the Inquisition, per number 15

All the above publications are in uniform editions.

CLAIMS OF THE COUNTRY ON AMERICAN FEMALES.

CLAIMS of the Country on American Females. By Miss Cox, Author of the "Young Lady's Companion," "The Wonders of the Deep," "The Infant Brothers," &c. &c. 2 vols. rap. 12mo. in fine muslin binding.

For sale in Philadelphia at the Bookstores of Carey & Hart; Thomas, Cowperthwaite & Co.; A. S. Barnes & Co. J. Whetham & Son; R. S. H. George; W. J. & J. K. Simon, and H. Hooker. In New York at the Bookstores of Saxtons, Saxtons & Co., Robert Carter, Huntington and Savage; Alex. V. Blake; Dayton and Newman; John S. Taylor, Stanton and Stiles, and M. W. Dodd. In Baltimore at Armstrong and Barry's, and D. Brenner's Book stores. May 6—tf.

MEMOIR OF BISHOP MOORE.

D. BRENNER, No. 1 North Charles st., BALTIMORE, has just received a fresh supply of the Life of the Rt. Rev. Bp. Moore, D. D., by Rev. J. P. K. Henshaw, D. D., accompanied by a selection from the Sermons of the late Bishop, and an excellent likeness in front. May 20—tf.

NEW BOOKS.

THIS day published, The Portion of the Soul, by Herman Hooker, third edition enlarged.

Thirza, or the Attractive Powers of the Cross, translated from the German by Elizabeth Maria Lloyd, first American edition, a very striking narrative of the conversion of an aged Jew, through the agency of his youthful daughter, after long opposition.

History of the Crusades against the Albigenses in the 13th Century, from the French of De Sismondi.

Now published and for sale by H. HOOKER, 178 Chestnut st. opposite the Masonic Hall. May 27.

TO CLERGYMEN AND THE RELIGIOUS PUBLIC.

VALUABLE Religious Works at very low prices, by GEO. S. APPLETON, No. 148 Chestnut st., opposite the Arcade—

Narrative of a Tour through Armenia, Kurdistan, Persia and Mesopotamia, with an introduction and Occasional Observations on the Religious Condition of Mohammedans and Christians in those countries. By the Rev. Horatio Southgate Missionary of the American Episcopal Church. 2 vols. 12mo. plates and a large map, 700 pages, on good paper. Price 75 cts.

Mr. Southgate's Tour should be studied by all persons in its novel and interesting illustrations of the countries through which he passed, and for its philanthropic spirit and tendency.

The Methodist Pulpit, or, Sketches of the most Popular Preachers in London. By the author of Ranwell Recollections. The Great Metropolis, &c. 1 vol. 12mo. of 418 pages. Price 37½ cents.

The Pulpit embodies a gallery of fifty-three ministerial portraits belonging to the principal religious communities in the British metropolis, the names of many of which are well known in the United States.

The Life of the Rev. T. F. Thomason, M. A., late Chaplain to the East India Company, by the Rev. J. Sargent, M. A., complete in 1 vol. of 356 pages, large type. Price 25 cts. The life of Thomason is a truly edifying practical delineation, the interest of which is enhanced by the end.

The Life and Opinions of Dr. Milne, Missionary to China, illustrated by Biographical Notices of Asiatic Martyrs, from Primitive Protestant Times, intended as a Guide to Missionary Spirits, by Robert Philip. 1 vol. 12mo.—price 50 cts. This volume contains a great deal of information concerning China, and the characteristics and opinions of the people.

A Narrative of Missionary Enterprises and Triumphs in the South Sea, with remarks upon the Natural History of the Islands, Origin, Languages, Traditions and Usages of the Inhabitants, by the Rev. John Williams of the London Missionary Society, numerous plates, and a large map, complete in 2 vols. Price 75 cents. May 27.

EVANGELICAL BOOK AND TRACT DEPOSITORY,

No. 13 North Seventh Street,

WHERE may be found all the Publications of the American Tract Society, including the Christian Library, of 15 volumes; The Youths' Library, of 10 vols.; and the Evangelical Family Library, of 25 vols. The general series of Tracts, besides the children's, up to 120, exclusive of those in various Foreign Languages. Select school books, on various subjects published by the Massachusetts Sabbath School Society, and reports, Periodicals, the Christian Family Almanac, adapted to all parts of the Union, with a variety of excellent things, new and old.

Donations gratefully received to aid the Tract cause, at home or abroad.

Periodicals, the agency of which may be found as above are the Missionary Herald, The National Preacher, The Mother's Magazine, The American Messenger, The Dayspring, the American Temperance Journal, and Youth's Temperance Advocate.

Orders directed to A. FLINT, will be duly attended to May 20—3t.

THEOLOGICAL AND MISCELLANEOUS BOOKS, AT LOW PRICES.

THE subscriber invites the attention of his Episcopal friends and the public generally, to his varied stock of books, among which will be found the following valuable publications:

Cruden's Concordance—Horne's Introduction—McKnight on the Epistles—Doddridge's Family Exposition—Mosheim's Ecclesiastical History—Gordon's Church History—Hunter's Sacred Biography—Theology for the People, by Dr. Henshaw—The Preacher—Shillingfleet's Irenicum—Old Christianity, against Papal Novelties—Smith's Lectures—Fenelon's Life of Demosthenes—Village Blacksmith—Reed's Works, Dr. Clark's edit.—Charlotte Elizabeth's Tales—also a large and general assortment of Bibles, Prayer-books and Testaments, all of which will be sold from 20 to 50 per cent. below the usual price.

☞ Quarto Bibles at $1 each.

JAMES K. SIMON,
May 20—3t. Fifth st. above Spruce.

CHEAP BIBLES, PRAYER-BOOKS, &c.

THE subscriber invites the attention of purchasers to his stock of Bibles, Prayer-books, Hymns and Miscellaneous books, which will be sold at the lowest cash prices. Also, a second hand copy of Scott's Commentary on the Bible, 3 vols. quarto, London edition, numerous plates, for sale very low.

JAMES K. SIMON,
April 29—tf. Fifth st. above Spruce.

JUST published and for sale by PERKINS & PURVES, No. 134 Chestnut st.,

Philosophy of the Plan of Salvation, a book for the times, by an American citizen. May 27—2t.

HOVER'S INK.

LET all who hate red seed thin Ink give it a trial, and if they will be satisfied of its superiority.

From the New York Aurora.

Hover's Ink.—The fine black Ink manufactured by J. F. Hover, Philadelphia, and sold at Townsend's Stationer's Store, corner of Wall and Nassau streets, as well as by Van Nordan and King, in the Exchange, is unquestionably the best writing Ink in the Market for steel pens. It has no tendency to corrode metallic pens, and leaves a beautiful color. It is the Ink used in all the public offices in Washington, and we recommend it cheerfully to our readers.

For sale at No. 105 North Third st., six doors below Race, East side, Philad.; by

JOSEPH E. HOVER, Manufacturer.

Also, at